

The Biblical Review

QUARTERLY

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*The general diffusion of the Bible is the most effectual way
to civilize and humanize mankind.*—CHANCELLOR KENT.

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*Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the
earth;
He breaketh the bow, and cutteth the spear
in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be
exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge.*

—PSALM 46:8-11.

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EDITORIAL

PEACE RETURNS. THE GUNS BECOME SILENT IN A world they have plowed and harrowed for a new planting. The war's veterans resume their old vocations, but with new ideas of the duties of states, of the rights of men, and of the nature and place of religion. National isolation is passing; men are beginning to think in terms of the race.

Yet one of the most significant aspects of the whole conflict has been its revelation of the tenacity of man's primitive instincts. After generations of the influence of Western civilization, this war was opened by an eruption of appalling savagery. That a war should break out did not amaze statesmen, but they had fondly hoped that their conventions would securely fetter its ancient diabolism. However, its first month made them despair of safety in treaties that lacked the guarantee of armed power to enforce them.

But, even though battles cease, the untamed lusts that cause wars and fightings would seem merely to seek new channels; class warfare threatens to succeed the clash of nations. It is apparently beyond the wisdom of men to fashion covenants or agreements without allowing place for the ambitions of

jealous nations or the narrow interests of opposing classes. And all settlements between governments or groups of men must be insecure so long as they contain those seeds of destruction found in the selfishness of the human heart.

Thus the Great War comes to an end with unchanged human nature facing new and stupendous problems of realignment, readjustment, and reform in human society. Some of the more notable factors for good or ill which the struggle has left behind it deserve attention.

Instead of the crystallization of nations into empires, with the absorbing or extinguishing of small states—the more common result of a great war, empires themselves are disintegrating into small states, each with its own ambitions.

With the collapse of the ill-advised attempt to precipitate a holy war, Islam crumbled as an integral and ominous factor in international affairs, and her millions are already beginning to be found more receptive to new religious teaching than ever before.

Soldiers and laborers from heathendom have been observing even on the battle grounds of Christendom that spirit of compassion and those works of mercy that are the heritage of centuries of Christianity, and they return to prepare their fellows to hear the missionary more readily.

“Religious neutrality” is far less a prevailing attitude than for a long period. In the hearts and minds of multitudes indifference has yielded either to more definite belief or to more clearly defined doubt.

Millions of young men return from a training and an experience which have broadened and changed their views of life. The war has even now wrought a

revolution in the aspirations and thoughts of the generation that shall dominate the immediate future.

The most extreme social and economic theories divide attention with the more solid results of the war. It is said that "ideals are replacing ideas," and this is seen in the proposed League of Nations, so attractive in the abstract, but as yet so unmanageable when the effort is made to reduce it to a working basis.

The needs of the world after years of destruction promise an era of unprecedented commercial development, with all its train in the way of material interests, fascinating pleasures, and lives of luxurious ease.

And so, while the situation holds cheering promises, the further fact remains that glittering delusions and temptations as to things worldly are already as tares in the hand of him who has ever sowed while men slept. Religion is called to almost overwhelming tasks, but also to surpassing opportunities. What seed is she bearing to the rich soil moistened by the blood of a myriad warriors?

In war the world has looked to the church that men's faith might be kept bright and that they might receive hope and consolation. Will the church continue to meet the world's need by instilling those divine truths and insisting upon that righteousness which together are the only hope of abundant and lasting peace?

If society is to witness any noteworthy economic changes, the church will be influenced more than ever to overstress her social and benevolent obligations until her unique spiritual mission may be crowded into the background. But, should economic and political disturbances not appear, the church may be unable to avoid the temptations of materialism and wealth.

In the very shadow of events so adverse to her well-being and to the fulfilment of her duty, let her be unceasingly diligent in the discharge of her divinely appointed business, the sowing of the good seed—that Gospel which is alone able to bring individuals into peace with God and to impel them to conduct that is just and righteous toward their fellows. Only by the saving of men can man be saved.

No theme of the hour demands such serious and prayerful consideration as that upon which Dr. Speer writes in this issue, *The Present Business of the Church*. He gives needed emphasis to the fact that “the mission and message of the church, its first and last business, is religion.” This paper is a survey of present religious conditions, of fundamental needs, and of the splendid possibilities which the war has so recently offered to Christianity. The peril of that shallow and mischievous loyalty which refuses to take account of a people’s sins is pointed out. A call is issued for an awakened and rededicated church to sow and to reap, and to gather a spiritual harvest that shall be the glorious opposite of that unparalleled apostasy which so lately endangered all civilization.

THE AGGRESSIVENESS OF MOHAMMEDANISM HAS offered a difficult problem to missionary leaders, while the potential solidarity of the Mohammedans has for years troubled not a few statesmen. In the early days of the war news of the activities of Islam’s chiefs was eagerly sought. Should a *Jihad*, a holy war, be proclaimed, it was feared that the followers of the Prophet might rise everywhere and under Turkish—hence German—leadership seriously imperil the interests of the Entente, particularly in Southern Asia

and the Levant. But the holy war did not come, and the collapse of this hope of the other side is very concisely and vividly described by Dr. Barton in his paper, *The War and the Mohammedan World*. It is plain that the Moslem world had its own conflicting interests, policies, and leaders to deal with. In the light of the events of recent months one reads almost with amusement the extracts of a sermon which sought to prepare the Turks for a holy war, as he reads with amazement the puerile arguments of German professors who attempted to justify the unholy alliance of Germany with Turkey. Dr. Barton most earnestly lays upon the church its obligation to seize the present moment of Mohammedan disaster and disorganization for the evangelization of the millions of that faith.

THE WAR PASSES, BUT AN UNREGENERATE WORLD, THE mother of wars, remains. Its problems increase and tax the wisdom of leaders in every department of life. The conflict has demolished ancient edifices of custom; and, however beautiful they were, they will be replaced with structures devised upon modern lines. Men never greeted the dawn of peace with more impatience of the methods and habits of yesterday, with so large a vision, so keen a zest for development in all directions, more intelligent plans, and higher hopes. Exceptional tact must be used in dealing with a convalescent race; while principles may be unchanging, the methods for applying them must be adaptable. Education and business are already alert to the new situation, its dangers and opportunities. That the attitude of men toward religion has been changed by the war is the general testimony of Christian workers. This is set before us in a fresh and vigorous way by Dr. George

Heber Jones in *The Passing of Religious Neutrality*. In reading it one is struck by the fact that we are dealing here with the awakening of the inherent religious instinct of men, not with their interest in creeds or systems of theology. The vague beliefs of many may be sadly deficient, but the vital point for the church to grasp and act upon is that enormous numbers of men have come into a state of spiritual susceptibility. However, they are not concerned with the philosophy of the matter; they want a religion that works, that can be relied on in the great emergencies and stresses of life, and that will lighten their path in the supreme hour of death.

THE MATTER OF APPROACHING MEN WITH A VIEW TO influencing their action in any way has been developed into an art. The modern salesman is particularly trained on this point. The whole method is that of dealing with people tactfully, and one of its most common forms consists of taking an interest in the immediate or the most absorbing concern of the person approached. The bond of sympathy created by the personal interest or act of service proves the key to success. No man needs to become an adept in this art more than does the pastor. Under the title, *Gaining Approach to Men*, one who has had an enviable success in winning men to a definite faith in Christ, gives, at our request, several concrete instances taken from his experience during the past year in one of our great army camps. As a pastor of a nearby church this writer, Mr. Scudder, has been able to give but part of his time to the camp, but by methods of a practical and virile, yet sympathetic, character he has not only won hundreds of men for the Kingdom, added to the

membership of churches all over the country, and exerted no small influence upon the morale of the camp, but has enriched his own life and developed his powers for usefulness. His recital of experience emphasizes the vital importance of service as a means of gaining a hearing for the Christian message. Never has the church needed to learn this lesson more than in these very days.

THE SERIES OF ARTICLES UPON THE UNBELIEVING Intellectuals is continued in this number by Mr. Wyckoff's article, The Unbelieving Psychologists. Perhaps no branch of formal or technical science has so seized the popular mind as has psychology. Numerous books deal with the psychology of public speaking, the psychology of salesmanship, the psychology of advertising, and so through the list. Inevitably the interrelationship of religion and psychology has come to be thoroughly exploited, and a formidable library has been written on various phases of religious psychology. Admittedly psychology has already rendered valued aid in the understanding of the workings of the individual mind as under the influence of religion. But, when the psychologist seeks to disclose the inmost secrets of the soul's relationship to God and to the moral universe, an element of great uncertainty, and hence of controversy, is introduced. Mr. Wyckoff has sketched in a vivid and interesting way the history of the hopes which Christianity imposed in its "new-found friend," and the shock resulting from their comparatively recent disappointment. The promise of a reconciliation between science and religion, to be mediated by psychology, was discovered to be possible only on condition that religion permit itself to be

absorbed by psychology. Christianity, being a matter of divine revelation, must always err when it looks to human reason for its justification. After all has been said and done, its proofs are self-contained. Christianity's first appeal is to the heart; but if science is able to produce confirmatory evidence, so much the better—especially for science. Mr. Wyckoff carries his discussion to the point where it reveals the incompleteness of any effort to comprehend the human soul and its needs which would omit the explanation and the remedy which Christianity alone supplies.

THE IMPORTANCE OF ARCHEOLOGY AS AN AID TO THE study of history increases with each new discovery. The distance between our own civilization and the civilizations of ancient times seems steadily to contract as we discover how common to all times are the fundamental problems and the general apparatus of life. Religion, education, politics, agriculture, commerce, transportation, trades, labor unions, taxes, food regulations, riches, poverty, amusement, war, peace, and all the rest absorbed the minds of men then as now. This is well brought out in Dr. Cobern's paper, *The New Archeological Discoveries and the New Testament Times*. Parts of his account might give the impression that the author is merely summarizing the topics of chief interest in his morning paper. To the average well informed reader, not versed in archeology, the section upon the social and economic conditions of the common people in the first century will be read with especial wonder at its parallel between the common everyday things of life in that day and those of to-day. In short, archeology is not now a study in contrasts but in comparisons. The great human personages of

the New Testament have always been before us as inspired teachers and heroic examples of fidelity to our Lord and Saviour. But our common human brotherhood is here revealed in the light of the intimate personal environment of their daily lives. This informing and valuable paper will be followed in a future issue by one from the same author upon the relation of these discoveries to the New Testament text.

SERVICE IS THE GREAT WORD NOW. THE DUTY OF THE church to dispense charity has always been recognized more or less clearly, but now the emphasis is laid upon her obligation to seek to eliminate those conditions which so largely create the need for charity. Cure is good, but prevention is better. Inevitably the minister must figure prominently in all studies of social problems and in all efforts at social reforms. All this is right in itself. However, the preacher who responds to this call of the times is in peril of being swept from the pulpit to the platform, and of looking to social reform as the panacea for human ills. Some of the worst enemies of the Gospel are among those admirers of Christ who see in Him a great social reformer instead of the Saviour of men. In order to avoid this the minister must drink continually of the truth at its source. He must balance works with distinctly spiritual exercises, that he may avoid distorted views and badly directed endeavor. In Professor Robertson's short but suggestive paper, *The Minister and His Greek Testament*, we have a happy and opportune reminder of the fact that the preacher needs to keep up his studious pursuits, for both spiritual strength and mental stimulus. Coming from the pen of a recognized authority on the Greek text, one might

here anticipate advice for none but the leisured scholar, and so be inclined to forego its reading with a sigh over his half-forgotten Hadley or Goodwin or Blass or other famous grammarian. But, apparently with such a reader in mind, the author shows how richly the proper employment of even a modest knowledge and little time on his Greek Testament will repay the preacher.

R. M. K.

THE PRESENT BUSINESS OF THE CHURCH

By DR. ROBERT E. SPEER, Secretary of the Board of Foreign Missions of
the Presbyterian Church in the United States of America.

THE church has always the same present business. It faces new problems, new tasks, new duties, new tests with each new generation. But it comes to each new situation with ever the same mission. Old vernaculars pass away, and men speak in new language. But the church simply translates into the new speech its enduring message. The mission and message of the church, its first and last business, is religion.

The church is charged with this unchanging and unalterable business because human need is unaltering and unchanged. The miseries and failures of the world are all traceable, straight past everything secondary and derivative, to sin and irreligion, to wrong and ignorance. The war, so far from being an exception, is itself the tragic symbol of this. Dr. Wotherspoon of Edinburgh has undauntedly set this forth in one of the most notable sermons of the times entitled *The War and the Sin of the World*:

If we may assume any moral system for the universe or any God who judges the Earth, we may also assume a connection between these two things—the war which desolates the world and the sin of the world. Sin when it is finished brings forth death. The sin, it may be further assumed, is World Sin; not the sin of individuals and not the crime of some particular date—the war is a world war, the system which has collapsed is a world system; the process leading to the collapse must be traced in world history. It is our general method of life—our relation

to that whole scheme of things which includes Heaven with Earth and God with ourselves—which has broken down, and is judged, and is condemned. The relation is false, the method is unworkable—for they have led us to this which we see, and that not by accident but logically and naturally, as (if they persisted) they were bound to lead. It has been coming for long; whoever was not blind to the signs of the times could see it coming—and now it has come, this crash of our life—of which the war itself is only a symptom, and is the beginning rather than the end.

And Dr. Wotherspoon goes fearlessly on:

Nor do we learn much unless we recognize the sin, what it is—that it is the sin of a world which knows God and does not glorify Him as God—which does not like to have God in its knowledge; that it is the sin of a Christendom which confesses Christ, but will not have Him to reign (“His citizens sent after Him, saying we will not have this man to reign over us”): which has limited His authority to private occasions, and has excluded it in social and public affairs; a Christendom which has told Christ to mind His own business (which is the saving of souls), and to let society and the world alone. Germany perfected that sin; are we clear of it?

This is the honest diagnosis of the well nigh fatal sickness to which we awakened in part at least in the war, from which we have to escape and from which we can escape in but one way—by turning in peace as in principle, as Mr. Root pointed out, we did turn in the war, from Paganism with its principle of the selfish will to Christianity with its counter principle of the unselfish reason. Colonel Watterson, whose sight grew clearer as the light of life grew dim, saw this among his discernings. Said he:

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

Democracy is but a side issue. The paramount issue underlying the issue of Democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

The Kaiser boldly threw down the gage of battle—infidel Germany against the believing world—"Kultur" against Christianity—the gospel of hate against the gospel of love. Thus is he, Satan, personified—"myself and God" merely his way of proclaiming it—for his "God" is Beelzebub, the angel of destruction, his creed the devil's own, his aim and end a hell on earth. Never did crusader lift battle ax in holier war against the Saracen than is waged by our soldiers of the Cross against the German. The issues are indeed identical.

If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war.

The business of the church as it has always been, and now if possible more than it has ever been, is religion. It is religion more truly and broadly conceived than ever, more conscious of its social responsibility in the nation, alive to its mission as the instrumentality of true racial interpretation and international service, but on these accounts all the more personal and the more effective in purifying and healing the individual cells of the organism of each national society and of the body of humanity. We may think as freely as we can of the modes of religious application to life, but we have to realize

more deeply than ever the need of its judging and restoring power.

To these ends it is the business of the church to-day to discern clearly and to preserve the true sense of its own mission. This has been greatly confused by the war, where the Christian church has been enlisted on both sides of a struggle in which, with whatever qualifications, we believe that one side was morally right and the other morally wrong. And the church's conception of its mission was already sufficiently blurred. There were too many among us who saw no clear distinction between the three great divine institutions, the family, the state, and the church. Confusion was not unnatural. The same man belonged to all three and could not separate his own functionings in his home, as a citizen, and as a Christian. In a sense they can never be separated. Each of them is an institute of life and of religion, and history is the development of each in itself and of all in their interrelations. But the three institutions are there, nevertheless, and every error that men make in judging and relating them brings in its train its own punishment. The church at least must realize this and seek to protect itself and human society from its peril. In the war, in the shaping of peace, and in the new conditions of politics and industry following the war the church needs to know that it has a mission and what its mission is. The church is not a mere agency of government, nor a convenient channel of publicity, nor an echo of the state, nor a political judge and divider. It is a ministry of service, a fountain of moral life and duty, and a witness to enduring and universal principles.

There is no room here to deal with all these functions, but let us single out two elements of the church's business and seek to make them clear. It is the business of the church, for one thing, to supply ideals for society and for humanity and the conditions which must sustain such ideals. This is a hopeful time in which to proclaim the generous and courageous ideals which men heard from Jesus on the hills of Galilee and which the first Christian missionaries carried through the Roman world. The distortions of those ideals which were seen in the French Revolution are abroad in the world again, and this time they are closer to their originals. Mankind has a heart for hopes and dreams and endeavors which recall the eager days at the beginning of our national history. But a century has brought a richer and truer understanding of many things. Old vagaries and fallacies and false trusts and deceptions and self deceptions are with us still, wearing new faces and speaking a subtler language. But this is only to say that the need as well as the opportunity for the church to go about its business of proclaiming the principles of the Kingdom of God is greater than it has ever been.

And what are the fundamental ideals which the church must express? Professor William Adams Brown has stated them with sure Christian discernment in *The Way Out*. (1) Righteousness. Our Lord stated this clearly as the primary thing without which there could be no beginning and no going on except to evil and disaster. "Seek ye first the kingdom of God and his righteousness." It was the central principle of His own life and conduct. "It cometh us to fulfill all righteousness." It is what God is before He can be thought of as being any-

thing else. "Righteousness and justice are the foundation of his throne." It is the only foundation of human society, of family life, of national character, of a world order. The first thing is not honor or glory or gain or power. It is righteousness. The business of the church is fearlessly to proclaim this, and if any nation commits itself to courses of unrighteousness then the church has its work set before it which it must do and take the consequences. The church may be sure that in the end it will suffer less for defending righteousness than for supporting a state in wrongdoing. To-day especially the message of the church needs to be conceived as a message of moral and social and political righteousness. The Lord Jesus is compassion but He is also truth. And it is refreshing to see that latitudinarian interpretations of the Gospel to which we have been accustomed in the United States have grown very distasteful during the war and that some of the most influential preachers of a lax Gospel are now become the prophets of the righteous law of God and the messengers of the judgment as well as the mercy of Christ. They see now what Mr. Ikeda, the heroic and suffering Japanese pastor, saw when in pain and poverty he spent his ebbing strength on the Japanese biography of St. Bernard. A friend suggested to him that St. Bernard was but little known in Japan and that a life of St. Francis would be more popular and more acceptable to the publishers. Mr. Ikeda said that he felt that, too, and had long revered St. Francis, but there was a reason. "St. Francis," said he, "stands for Love—selfless, gentle, self-sacrificing love—love alone. There is great power in that, but it is not enough. There is evil in men's hearts, and that evil must be

fought against and subdued. Only so can men be saved. Not St. Francis, but St. Bernard is the man who combines in himself both these principles, love and the aggressive fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church." It is the principle of righteousness which justified our participation in the war. To the nation believing this the whole claim of righteousness and of a righteous God and the sin of all unrighteousness may be proclaimed with new power.

(2) Repentance. That word was so instantly intertwined with righteousness by our Lord that some may dispute whether, with us as with Him, it does not belong in the first place. At any rate it is for unrighteousness that men need to repent. We need it. Germany and Austria and Turkey need it. But men and nations must do their own repenting. Others cannot do it for them. We need to do our own. One of the most curious phenomena of the war has been the resentment which this idea has encountered in Great Britain and America. Any reminder that we had motes or beams in our own eyes, that the hands that held the chalice of freedom in the name of God must be clean, that the strength of ten belongs only to the pure heart, was denounced as the seditious talk of a pacifist, forgetting that the battle is in God's hands and that we have Him to deal with as well as the enemy. Perhaps now the word of truth may be endured. God knows how deeply it is needed. The war has led to a great moral cleansing in America, but the work has only begun and with such unflinching exposure of our sins and such sincere penitence and such purpose of a new obedience

as will alone avert God's judgment and receive His blessing we await the call and moral leadership of the church. "I do not know when this war against the German Empire will come to an end," said the Secretary of War on November 4, "but I know this, that the war for the salvation of young American manhood has only just begun, and that it is going to keep up." The spirit of penitence alone, not the spirit of the Pharisee, can sustain a just war.

(3) Service. The participation of our country in the war was simply an act of service on the part of a whole people. We saw more and more clearly as the struggle went on that we had vital interests at stake, but it was not for interests that America entered. It was to serve the righteous cause and mankind, and never before has a nation poured out such energies of service in armies, in relief, in welfare ministry. We have expressed in time of war the enthusiasm of human brotherhood, of the equal liberty of mankind. Whence came this ideal of unselfishness, of laying down our life for others, of using strength for service, of living and dying for truth and for humanity? Does any one doubt whence it came? That ideal of service at any cost—of doing duty for nothing, of counting the individual in his interest and his life as only a means of advancement for the whole human cause—the church must hold up in peace, when it will be vastly harder for men to live by it than it was in war.

(4) Faith. The world has wrecked its material interests for the sake of moral ideals and ends. Wealth and ease and comfort and all things have been conceived in their true character as means to invisible ends. The world has accepted the contention of the

Christian faith that the supreme values are moral and unseen. How long will the acceptance last? We may be sure that the struggle is not over. It is as old as history. The eleventh and twelfth centuries saw it in strangely confused form between St. Anselm and William the Red. We shall never see it in that form again. It is a struggle of far purer principle now. If we are to have a new world it must be built upon the foundation of faith, Jesus Christ Himself being the chief cornerstone. To speak this word of faith is the present business of the church—faith in God, faith in the reality and supremacy of the moral and spiritual values, interests, and forces, faith in man. This last not least. We need to acquire the human faith which Paul held and to which he called men, “faith in the Lord Jesus and unto all the saints” (Eph. 1:15). We have reaped enough death from human wrong and distrust.

It is the business of the church to be the deliverer of this message of righteousness, repentance, service, and faith in each nation. It is to be also an international instrumentality, the institute of humanity, as the family is the institute of the affections and the state the institute of rights. One great source of our troubles has been our racial and national isolation and selfishness. The war has been at once the fruit and the corrective of this. For the corrective we have every reason to be thankful. We have been taught that there is no such thing as comfortable separation from the rest of the world. We may disbelieve in entangling alliances, but there is no escape from the entanglements. We see that our own safety depends on conditions without. We do not talk now of saving America to save the world, but of saving the world

in order to save America. To make American democracy safe we have had to wage a war in Europe. The church has a work of redemption to do among these interests and ideas. It ought to conserve the good of nationalism, disciplining and inspiring the genius of each separate nation. And it ought to master its evil in the interest of humanity and reveal to each nationality its true glory which is to be found in the perfection of national character and the fulfilment of national power as the essential contribution of each people to the full life of the whole of mankind.

The church's universal business was never clearer. The central organizations of Islam have broken down. Mecca remains, but not the Mecca of old. Some day even the long sealed city will be a mission station, while already the iron bands that girt the Mohammedan peoples and the Mohammedan faith have been rent. New ties of sympathy and of confidence relate the Latin-American nations to us, and new realizations of moral and social need open them to the Bible and the Living Christ. The streams of democratic influence and of moral energy springing from one great fountain, though flowing through various channels, are pouring up through the forms and institutions of government and society in Japan. The critical period in Chinese history is too analogous to the corresponding years in our own national past to leave us cold or unsympathetic toward the struggle of the contending forces of corruption and progress in China where it cannot be that God will allow the evil to prevail, and where all that is true and honest calls for Christianity as the one hope of the nation. In India the British Government is redeeming its pledges of the past and providing for a measure of self-govern-

ment that will put great sections of India's affairs in the hands of the Indian people themselves, and that will reveal to India more clearly than it has yet been revealed the incompatibility of Hinduism and Islam alike with free institutions and with democratic brotherhood. And the war clouds which have darkened Europe have not illuminated Africa, although they have helped Africa to realize its need of light. And in Southeastern Asia, the Philippine Islands, and Siam, so alike and so different, a people awakened and a people to be awakened, want what politics and trade can give in part but yet cannot give at all—a new quickening of life, a new strength of soul, a salvation which can come by Christ alone.

There may be diversity of judgment as to the method by which the church shall function as the institute of humanity, whether, as some think, by seeking to spread an international organization or, as others of us believe, by fostering in each nation its own living Christian agency which shall be the directing principle of the national genius, but however we may differ as to the method, the end is clear. We must replace the ideals and fears and organizations of war by the ideals and hopes and organizations of peace. Co-operation and common gain must be substituted for conflict and partisan advantage. "Peace to find United States ready for War of Trade," in the "War after the War"—these are phrases from a newspaper account of the Fifth National Foreign Trade Convention held in Cincinnati in April. But the church must preach a new order of helpful association from which all shall gain, not a war of interest against interest in which both must ultimately lose. In government as in trade the church has an ideal

and a spirit to offer to men. And the wise and true men are laying hold upon it.

Viscount Grey is uttering a religious word when he lays it down as one of the foundations of the League of Nations "that the Governments and peoples of the States willing to found it understand clearly that it will impose some limitations upon the national action of each, and may entail some inconvenient obligation. Smaller and weaker nations will have rights that must be respected and upheld by the league. Stronger nations must forego the right to make their interests prevail against the weaker by force, and all States must forego the right in any dispute to resort to force before other methods of settlement, by conference, conciliation or, if need be, arbitration, have been tried. This is the limitation. The obligation is that if any nation will not observe this limitation upon its national actions, if it breaks the agreement which is the basis of the league, rejects all peaceful methods of settlement and resorts to force against another nation, they must one and all use their combined force against it." This is only the word of order and of righteousness.

And not in commerce and government only, but in race relationship, which is the hardest problem of all, the church's principle is our only salvation. Race must be subordinated to humanity. The power of the crude forms of Darwin's influence must be broken, and we must re-establish Christ's. The end of humanity is not race warfare eliminating the weak. It is race fellowship perfecting the family life of God upon the earth. In our new and consolidated world the present business of the church is to supply humanity with its instrumentality of self fulfilment.

And yet how can the thing that needs to be redeemed be its own self fulfiller? This is the tragic problem of the new day. How can the new world that is to be after the war be made out of the old breed of men? Saint Brice, caustically criticising President Wilson's address before the Senate on January 24, 1917, declared in the *Paris Journal*: "The situation would appear inextricable if we did not realize how the pursuit of a fixed idea may lead astray. Wilson is haunted by the idea of inaugurating the golden age of universal brotherhood. Naturally, general disarmament is the basis of this system. The only thing lacking for the realization of this admirable conception is a new humanity. Does Wilson pretend to be able to change humanity?" Human progress does not need to wait for the total perfection of humanity. We have got rid of many evils even if humanity has not as yet been so greatly changed and we hope that we can get rid of war too with humanity as it is or as it is going to be after this war. But Saint Brice's demand is just. Man himself is still the greatest element in his own problem. How is he to be made new? Mr. Balfour says that he must be, that for the changed world we must have a changed heart. What agency but the church knows where the power to effect the change can be found? We are back once more at the beginning, and the last word is the first: "Ye must be born again."

What greater business could the church have than to lead men to the one Source and Strength adequate both to generate the new life which they must have and to provide that life with the forms of action through which it shall do its work and bear its fruitage in the nation and throughout the world?

THE WAR AND THE MOHAMMEDAN WORLD

By JAMES L. BARTON, D. D., LL. D., Secretary of the American Board of Commissioners for Foreign Missions.

STRICTLY speaking there is no Mohammedan world. The 230,000,000 Moslems are subject to many different governments, while but a small fraction are under Mohammedan rule. The largest Mohammedan government is Turkey, which, even as we write, has lost actual sovereignty and is tottering to her fall. Great Britain rules over more than one-third of all the Mohammedans, there being 91,000,000 under the British flag, while France, Italy, Spain, Russia, and even the United States follow on as lesser rulers of Mohammedans. Governmentally there is no Mohammedan world. Racially there is a wide difference among Mohammedans. Dr. Wilson classifies them as 80,000,000 Caucasian, 70,000,000 Mongol-Turks, 44,000,000 Malay-Dravidians, 36,000,000 Negroes and Negroids. The Arabs, Kurds, Turks, Mongols, and Albanians also have their racial antagonisms. In the strict sense of the terms, we cannot speak of the Mohammedan world any more than we can speak of the Christian world or the Buddhist world.

There is, however, a certain propriety in speaking of the Mohammedans as a unit which would hardly apply to the followers of any other religion. Islam has been from its beginning a more unified religion than any other one of the great religions. It has one unquestioned book—the Koran; one universally accepted creed and confession of faith, one accepted method of expression of its religious life—prayer,

repetition of the creed, fasting, almsgiving, pilgrimages; one holy shrine—Mecca; one unique and universally accepted prophet—Mohammed; and, until recently, one Caliph who to them was the representative of God on earth—the successor of Mohammed. They have made much of their unity as they have propagated their faith among other peoples. Hitherto there has been a general belief that the Mohammedans were more religiously and even organically united for protection and for aggression than the followers of any other religion, not even excepting Christians. It is this belief which has led to the term “Mohammedan world,” and it is in this sense that we use the term here.

The unity of the Mohammedan world has commanded much admiration and even confessed fear. Their united and well organized resistance to the Christian approach has been almost the despair of Christian missionaries, while the fear of a general Mohammedan uprising at the call for a holy war has tempered the legislation of those countries like Great Britain which ruled over the large Moslem populations. The memory of the Sepoy Rebellion of India as an illustration of what Moslem fanaticism might achieve, if adequately aroused and universally extended among all Mohammedans, has deepened the conviction that if a call to a holy war should be addressed by the Caliph of Islam to all Moslems wherever found, it would be followed by riots, atrocities, and bloodshed such as the world has never witnessed and of which the most vivid imagination has never dreamed.

When England entered the war in 1914 there was no room to doubt the loyalty of her Moslem

subjects. Expressions of loyalty came to her from India and Egypt and other countries over which she either ruled absolutely or held supreme control. The real crisis came when, at the end of October of that year, Turkey came into the war upon the side of Germany and as the political enemy of Great Britain.

Much preparation was made in Turkey for issuance of a proclamation for a holy war in the form of sermons preached not only in the mosques at Constantinople but also widely throughout the interior of the country. As an illustration of the temper and character of these sermons we quote from one delivered in Saint Sophia, Constantinople, by Oubeid Ullah Effendi, in August, 1914. It was apparently the purpose of the preacher to arouse the fighting spirit of his hearers and prepare them for the formal call for a *Jihad* that was soon to follow. Sermons of this character were preached in many different parts of the country during the summer and autumn of 1914, revealing a deliberate and carefully organized plan to strike a crushing blow when the hour arrived. We can make but brief extracts from this characteristic address, delivered with great unction, and calculated to appeal to the religious and patriotic spirit of his hearers:

Oh, Moslem People, I gather you here at the beginning of the holy Ramazan to call you to an external holy war [*Jihad*—a war against atheist [*giaour*] Europe. Perhaps some of you think it is not proper for me to preach about politics under this sacred dome, but I tell you the Mohammedan religion is a political religion, and the most important problem about which one can ever preach in this sacred place is politics. Real politics is to defend the nation against internal and external enemies; so I

come to declare to you, O ye Moslem people, to get ready for a holy war. We are at the beginning of the Holy Bairam; I bring you good tidings, this is the dawn of a victory. * * *

Some time ago I read in a prophetic book that when the name of the ruler of the Turkish Empire is Mohammed and also the Grand Vizier is Mohammed, then the time of blessing, victory, and prosperity has come for the Moslem world. Now listen, Our king is Mohammed Reshad, and our Grand Vizier's name is Mohammed Said Pasha. Praise God, cheer up [*Inshalla*]! The year 1914 will be a year of prosperity and victory for the Moslem nation. Get ready for the holy war. The Islam world has reached the end of its humiliation. Let us be sincere and enthusiastic Moslems—real Moslems renew and strengthen their faith. * * *

There is not a single Moslem in the world whose heart does not burn from the oppression, cruelty, and persecution of the foreigners, and everybody was pleading with God for better days, for victory. Now I say to you, praise God, our victory is near! But if we wish that this religion shall be victorious and reign over the world we have to be willing to sacrifice everything.

Come let us pray to our God and say, O Lord, we repent at this Bairam for all our deeds which were contrary to Thy will, and we are willing to do everything, to give up everything for the victory of the religion. Let us say so and do so. If you want to be acceptable to God be ready for the holy war.

I bring you good news. There is a general war reigning all over Europe. Perhaps some will say, "Is this good news? Is not general war a disaster rather than something to delight in?" We have so often prayed saying, O Lord, let these giaours [infidels] quarrel with each other, and now God has listened to our prayers. * * * Be glad! Twenty millions of giaours are killing each other with most devilish instruments. May God make it more! [The people said: "Amen."]

We have not to watch these things with a cold indifference. We have also to march. We have responsibilities. All the Islam world is blaming us. Last year I went to Tripoli. There the people asked me, "Why are you not declaring holy war?" This year I went to Arabia. There our poor co-religionists were anxiously asking, "Has God given you the sword in vain? You have been subject to every kind of disaster, you have been

deprived of many sacred rights. Why do you wait then? Let the Calipha bid us to rise and we are ready."

There are three hundred million of Moslems over the world and we are only one-tenth of them. All the rest is under the slavery of the giaour world. It is our duty to save them from this humiliation. Rise, now, it is time to make them free. * * *

Be glad! Thirty millions of giaours are eating each other's flesh, destroying each other's cities. Yes, they will destroy, they will slaughter, they will break, they will be broken. May God make it more! [All the people said: "Amen."]

God has commanded men to make war. War is legal, because if men do not kill each other the world will soon be filled with men and it will be a bad place. Do not say a civilized man should not think so. Civilization is hypocrisy. What benefits do we have from the civilized world?

Be not afraid of death. Do not spare your lives or your money. If you do not give your money in this world, in the world to come your gold will be taken from you and after being heated in the fires of hell will be bound on your foreheads and on your loins.

Let us close by saying again, Be ready for the holy war.

Since the reign of Abdul Hamid II of Turkey, who, by the fact of his position became the only Caliph of Mohammedanism, and since the attempt by him to unify all followers of Mohammed in all parts of the world, into a united Pan-Islamism, there has been no less fear of a *Jihad* than in previous periods. Abdul Hamid lost no occasion to impress upon the chancellories of Europe that, in case the Christian nations of Europe thwarted his purposes, he might not be able to suppress the forces of Islam, all of which he claimed were ready to leap to his assistance and defense against Christian aggression. The 67,000,000 of Mohammedans in India had sent their warnings to England that Mohammedanism is a unit, not only in India but in the world, and that in

case of adequate provocation the Moslem forces of the world might unite against all the forces of Christendom. These threats have been repeated at different times, and have occasionally changed England's contemplated attitude toward the Mohammedans in India.

Then, too, the Senousi in North Africa, an order of dervishes that has sprung up in the last generation, have as one of their objects the mobilizing of the forces of Mohammedanism in order to fight a holy war under the lead of the Sultan of Turkey. Many stories have been reported of their extensive preparations and of their wide following in every Moslem country, with fanciful pictures of what would be the result should the Sultan of Turkey declare the deadly conflict between Mohammedans and non-Mohammedans.

Much has been said of the increasing sense of unity among the Mohammedans and of the secret preparations going on among them for a great contest of strength, should adequate provocation arise. At the same time, it is widely known that the Sultan of Turkey is the possessor of the flag which Mohammed himself is said to have carried in his battles of conquest from Medina; and Mohammedans have not been backward in stating that, should the Sultan of Turkey take the flag to the mosque of Mohammed the Conqueror in Constantinople and there proclaim a holy war, millions of Moslems, if not the entire Moslem body of the world, quite irrespective of the governments under which they lived, would rise as one man, and the world would be bathed in blood.

Within two months after Turkey had entered the European conflict as the ally of Germany and Austria,

it seemed wise to the Sultan and his advisers to precipitate the crisis and to involve the entire world in a universal *Jihad*. With that end in view, in the mosque of Mohammed the Conqueror, the leading Moslems of Constantinople were assembled, and the Sheik ul Islam, in the most solemn form and in accordance with the conditions laid down for such act, called upon the Moslems of Turkey and the world to rise against the forces of Christianity that were attempting to crush out Mohammedanism, to throw off the yoke of oppression, and to declare their freedom. On the next day the Sultan, the Caliph, issued a proclamation to the "Soldiers of Islam," calling upon them everywhere to offer, and if necessary to lay down, their lives for the defense of their faith. The place was auspicious, since it was the mosque that commemorates the greatest victory of the Turks over Christianity, the conquest of Constantinople in 1453. Prayers followed the declaration, long speeches were made, and there was great jubilation. A procession was formed, which passed through the main part of the city, waited upon the Grand Vizier, and also assembled in front of the German and Austrian embassies.

The German and Austrian ambassadors were complimented by public addresses from the leaders of the *Jihad*, and both ambassadors replied in terms that were interpreted by the Mohammedans as of the most hearty approval. The German ambassador spoke of the long-standing friendship between Germany and Turkey, and of their common struggle for the welfare of the Mohammedan world, announcing that before both Germans and the adherents of Islam there would lie a glorious future as soon as the German

and Turkish arms had won the victory. The Austrian ambassador, with more caution, referred to the holy war which the Emperor of Austria was waging, together with Turkey, and of the sympathy that bound the two countries together. Whatever may have been the intention of the German and Austrian representatives, the Mohammedans took these utterances as positive evidence that those two countries were bound together with Turkey in the one purpose of waging a holy war, first against Russia, France, and England (Italy had not then entered the war), and secondly against all Christian nations that did not recognize the supremacy of Islam and give it free hand in development.

This demonstration, spectacular in the extreme, did not seem to call out an enthusiastic response even from the Mohammedans within the borders of the Turkish Empire. The first mobilization had been practically completed, but the desertion of Moslem troops, in every part of the empire, was almost unprecedented. There was no general enthusiasm. The call for holy war did not seem to secure any special volunteers for military service even in Turkey, and in India and Egypt, the two countries that were expected to be most affected, there appears to have been no sympathetic response at all. Mohammedan troops from India joined the British forces in Flanders. The Mohammedan soldiers of Egypt organized for the defense of Egypt against the Senousi of the West and against attacks from the Turkish forces on the East. While the Mohammedans in India, at the beginning of the war and before the call for a *Jihad*, asked England, in case Turkey should be involved, to use her influence to see that Turkish

territory was not violated, later, after the call had been issued, the Mohammedan forces of both Egypt and India rallied to the support of England as against the Central Powers and against Turkey.

Emphatic and even condemnatory protests were immediately made by the Moslems of India, Egypt, Morocco, and other Moslem countries against the alliance of Turkey with two so-called Christian nations of Europe. In some of these momentous documents the course of Turkey during the last fifty years, and especially under the rule of the Young Turks, was reviewed and mercilessly condemned. The modern decay of the religion of the Prophet was laid at her door, accompanied by the charge that the present rulers of Turkey are not Moslems at all but usurpers whose leadership cannot be recognized. These various protests are most interesting reading in the face of our previous fears that the Moslem world was so bound together by ties of religion and common political interest as to be a menace to the safety of the world. Many of these assumed that the call for a holy war did not originate with the Caliph or with the government of the Porte, but with the government of the Central Powers and was intended merely to aid them in winning their war.

Thus the first and most solemn endeavor of Islam to mass its forces against unbelievers throughout the world proved to be a failure. The outcome was that Turkey herself became involved in the conflict on the side of Germany and Austria against three Christian powers, while the Mohammedan forces of Egypt and of India arrayed themselves in opposition, and Mohammedanism was torn asunder by this

supreme, and what will probably be final, endeavor to array Moslem against Christian.

It is too early to attempt to give the final answer as to the effect of this war upon the Mohammedan world. There are, however, some striking tendencies which we may record as suggesting what may be expected in the future. Only some of these can be named within the limits of this article, and that too without extended explanations or discussion.

1. *The attitude of the German church toward the Moslem religion has become a matter of serious discussion.*

Professor Friedrich Delitzsch of Berlin, during the first year of the war, declared in an address delivered to a large audience in Berlin, as reported in *The Christian World* of April 29, 1915, that Islam, so far from being a barren and retrogressive faith, leaves the door wide open to religious, moral, and social progress, and that therefore no German Christian need be ashamed of an alliance which, begun in time of war, will be cemented and bear worthy fruit in times of peace.

Professor Wilhelm Hermann, of Marburg, in a lecture which was reported in the *Christliche Welt* of March 18, 1915, said:

We must be convinced that they [the Turks] understand us and we them. Were this not the case our alliance would be a false and unworthy one. * * * As Christians we can understand and reverence their religious convictions, and our future lies along the same road as theirs.

Professor Troeltsch, in the *Evangelisches Missions-Magazin* of June, 1915, after discussing the alliance of Germany with Islam, said:

Islam is thereby recognized as one of the great acknowledged religious world powers which can no longer be a missionary objective but must be left, just as in the Christian world, to its own inner religious development. It is unlikely that this result will ever be reversed, and it will affect the treatment of the Moslem problem in our Colonial possessions. For all that, Christianity is of course not invalidated in the territories occupied by the white race (to which, apart from the Christian communities in our Colonies, it seems bound to confine itself), though it is limited as regards its world mission. It seems to be conclusively established that humanity is distributed into distinct spheres of religious life, free henceforth to stimulate one another religiously, but each bound to fulfil its own destiny. This will astonish or alarm no one who has already come to this conviction on general principles from a study of the history of religion, but it is now beginning to be universally evident from the course of historical events.

The statement of these learned professors here quoted did not at that time represent the sentiment of all the Christian people of Germany, although it was and is a live question among them, how far, in the face of the political alliance with Turkey, German Christians and German missionary societies could put to the front the question of missionary work among the Mohammedans.

2. Mohammedanism has lost its Caliph and is without a generally accepted religious head.

When Turkey entered the war on the side of the Central Powers, and especially when, under the leadership of Germany, the call for a universal holy war was issued, there was an immediate religious break between the Moslems under British, French, and Italian rule and the central forces of Islam as represented by the Sultan of Turkey. Protests poured in upon the Sultan from India, Egypt, Morocco, Tripoli, and

other countries against his alliance with Germany in any kind of war, and especially against his attempt to involve all Moslems in a religious war upon the side of the Central Powers. These protests were condemnatory in the extreme of the action of Turkey in thus being made a tool by Germany. The Moslems of India and Egypt were quick to grasp the political significance of this unwarranted act upon the part of the Caliph and emphatically declared their allegiance to Great Britain.

When Jamal Pasha led his army of Turks against the Suez Canal with the advertised purpose of capturing Egypt, trusting to the religious loyalty of the Egyptian Mohammedan army not to put up any defense, but even to join his forces in the campaign, he was painfully disillusioned when the Moslem troops from Egypt fired upon and turned back into the desert the Mohammedan army of the Caliph. The sultans of Turkey since Abdul Hamid have been recognized by the Mohammedans of the world as only the tools and agents of Germany and so are no longer recognized as the religious heads of the Moslem world.

3. *Arabia, that religious center of Islam from the day of Mohammed, repudiated Turkey and the Caliph at Constantinople and threw in its lot with the Allies.*

The Sherif of Mecca by a powerful proclamation¹ to the Mohammedans of the world declared that the Sultan of Turkey could no longer be recognized as the Caliph. This is of far more significance than the repudiation of the Moslems of India and Egypt, since Arabia has been from the days of Mohammed the

¹See appendix of *The Christian Approach to Islam*, by the author.

religious center of Islam, containing its sacred shrines which all devout Mohammedans are expected to visit upon a holy pilgrimage, and since the Sherif of Mecca is the recognized keeper of those shrines. Two years later the Sherif proclaimed himself the king of the two Hejaz provinces in which Mecca and Medina are situated. In this later proclamation he again condemns in unstinted terms the unholy alliance of Turkey with Germany and deposes the Caliph from his high office. So far as the writer is informed the Moslems of no country, not even of Turkey, have come forward as the defenders of the Sultan in his acts or in his claim upon the sacred office of Caliph.

4. There are no present indications that the Mohammedan world will be able to agree upon another Caliph.

According to precedents, if not religious law, the Caliph must be the ruler of an independent Mohammedan government. Turkey at the zenith of its strength, under Suliman the Magnificent, was the most powerful government on the face of the earth. It was inevitable that the Sultan of Turkey should have had recognition as the head also of the Moslem religious world. As the political power of Turkey waned there was an increasing tendency to discredit Turkey's religious leadership. Abdul Hamid did much to overcome this tendency and to create anew the spirit of unity and of solidarity among Mohammedans the world over.

Whatever the outcome of the war, Turkey cannot be expected to exercise full sovereign rights as an independent Mohammedan power. Undoubtedly her territory will be still further limited and her sovereignty as a government curtailed. The temper of the

Mohammedans of the world is in no mood to look favorably upon any Sultan of any Turkey as its Caliph. Turkistan and Afghanistan are too remote and possess too limited independent authority to hold that high office. It would be contrary to every precedent and tradition for the Caliph to be a citizen of a country ruled over by a Christian power. In that instance he could be only a religious leader with no political or sovereign authority. The Sherif of Mecca is in line of legal succession, but his kingdom is hardly worthy the name, and it is not yet settled how much actual political independence he will possess even in his limited domain. As a direct descendant of the Koreish tribe and as the keeper of the sacred shrines of Islam he would seem to have much in his favor.

5. *The religious and organic unity of the Moslem world is shattered.*

Mohammedans have been fighting upon every battle front and are politically disrupted. They can never expect again to enjoy that degree of unity possessed by them at the outbreak of the war. Their dream of a great united Moslem rule, that should not only unite all Moslems but ultimately subject all not Mohammedans to its religious and temporal sway, is dissipated forever. Political power has been wrested from them, and they are thrown back upon their spiritual resources which are indeed inadequate for the crisis. Without unity, leadership or organization, and disrupted by a multitude of contending forces, they face the future.

A Mohammedan student in one of the Christian colleges in Turkey, since the war began, was addressing his fellow students, Christian and Moslem. After

speaking of what Islam had done for the world he closed with the statement: "Unless a great leader is raised up by God to lead Islam to victory, it is doomed." This but expresses the feelings of vast numbers in the Mohammedan world to-day.

6. The period of the war has demonstrated to the Moslems the superiority of Christianity.

Thoughtful Mohammedans have come to understand that the principles for which England and the United States entered into this conflict are not Mohammedan, but are those which underlie our Christian faith. They have noted the sacrifice England made in taking up the defense of Belgium and that the United States has made, not for personal gain, but that international justice and righteousness may prevail in the earth and that liberty of the race be not forever destroyed. They have seen how Christian charity has poured itself out not only to provide for the safety and comfort of those who have been fighting the battles of liberty, but also for those who through the misfortunes of war are called upon to endure every kind of hardship and even face inhuman atrocities. They have seen Mohammedan Turkey made a tool of Germany in crucifying Christian Armenians and other non-Moslem peoples there, while the Christians of America have given millions of dollars in free will offerings, and hundreds of Christian Americans, facing every peril and even death, are voluntarily remaining amidst all these conditions that they may minister to those who otherwise would perish.

For these supreme sacrifices no motive can be attributed except that which grows out of the example

and teaching of Jesus Christ and His disciples. What the Christian world has been unable to accomplish among the Mohammedans of Turkey, Persia, Egypt, Arabia, and other Moslem countries during the last hundred years of missionary endeavor is now being achieved by the army of Christian heroes, heroines, and martyrs backed by the great Christian heart of America and England. Moslems are carefully watching and seriously considering the superiority, as a religion for men and for nations, of Christianity as compared with their own ancestral faith.

The Christian churches of England and America, if they will grasp the significance of the situation in the Mohammedan world and respond with adequate effort and sacrifice, have an opportunity never before experienced to place effectively before the disrupted, disappointed, discouraged Moslems of all countries the content, the claims, and the promises of our own blessed faith. The opportunity is now; it will not wait. If the door once closes it will not again open in this generation.

This situation calls for and demands an awakening in the Christian church commensurate with the discomfiture in the Moslem world. All this has not taken place for the purpose alone of convincing the Mohammedans that the religion of their Prophet is not to be the religion of the world. We cannot escape from the conviction that this is the Lord's doing, marvelous in our eyes, and is a preparation for the full and adequate occupancy of the lands of Islam with the beneficent and redemptive forces of Christianity. This constitutes then a revelation, an opportunity, a duty, and a challenge from which the Christian church can no more escape than could Jonah

escape from the call of God to preach to a pagan city.

What then can be done to turn this disaster of Islam into victory for the Kingdom?

1. The entire church of Christ, as a unit and without sectarian ambition and purposes, should begin immediately to study the subject with a great united campaign in view. The field is largely unknown to the great body of Christians, although affecting fully one-seventh of the world's population. The Mohammedan world represents the most difficult people the church has ever attempted to approach with the Christian message, and hence must be approached intelligently and with a full knowledge of the failures of the past and the present conditions. This investigation of the situation is essential to intelligent intercession that God may open still more widely the door of approach into this citadel that has so long resisted Him, and at the same time that He may roll the burden of responsibility upon the church that it may see and seize this opportunity of occupying and becoming the instrument of God's hand for serving this great people.

2. There should be immediate plans for the creation and production for the use of Moslems of a more adequate literature that will set forth to them the content and claims of Christianity without sectarian bias. The importance of such a literature at this time, when there is so much uncertainty, doubt, and even despair among them, cannot be overstated. This written word must not be hastily prepared, nor can it be mere translations of Christian literature written for English readers who have behind them generations of Christian knowledge and tradition. For the most

part, even those who are to make this literature must themselves be so prepared by special study and the development of spiritual insight that all that goes forth from their pen may bear a message from the very heart of God to the mind and soul of every Mohammedan reader.

3. There should be inaugurated a thorough and systematic survey of the entire Moslem world with its populations and conditions, physical, intellectual, social, and religious, together with a full record of the centers of population and the most strategic points of approach for early occupancy. All this will require time and cost effort, but the subject is of too commanding importance to permit hasty steps at the beginning of a united endeavor to reach the Mohammedan world and to give this vast population an adequate opportunity to know the Christ and the beauty and power of His life and teaching and the redemption He brought to the world.

4. In order to plan for reaching effectively the Moslem world with its varied and scattered populations, its many languages, and its widely varying degrees of civilization, there must be a union of the churches of Christendom. The task is too great for any one denomination and too overwhelming to be achieved by all the denominations acting separately. No demonstration of these facts is necessary for those who have noted how slightly has the Moslem world yet been influenced by the scattered and uncorrelated forces of Christendom during the last century of modern missions.

Organization for united study and prayer, the preparation and production of the needed Christian books and periodicals, the incorporation, conduct, and

completion of a survey of all the countries occupied by Moslems and peoples who are followers of the Prophet—all this is common ground where we can all stand together and together pray and work. In these days of united Christian service, both at home and abroad, for peace and for war, it does not seem possible that any will insist that we cannot equally unite in presenting Jesus Christ to the Moslems of the whole world. If the armies of the Allies could be put under the supreme command of a single general, in order the more effectively to wage a war for justice and liberty, how much more ought the church to be able to unite in one supreme effort to reach through one organization, yet to be created, the waiting millions of the Moslem world with the message of eternal redemption.

In conclusion, the war has prepared Islam for the Christian approach,² and we hope and pray that it is preparing the church of Christ to fall into step with God and as one body to march on to the victory that will overcome all the evil forces of Islam and enthrone Christ as Lord of all.

BOSTON, MASSACHUSETTS.

²See *The Christian Approach to Islam*.

THE PASSING OF RELIGIOUS NEUTRALITY

By DR. GEORGE HEBER JONES, Staff Secretary, Board of Foreign
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It is generally recognized that the war has produced profound changes in the popular attitude toward religion in America and Europe. Previous to 1914 there was an increasing drift away from the church, which was the occasion of growing concern and anxiety to Christian leaders. The rise of social democracy in European countries was marked everywhere by withdrawal of its adherents from the church. This was particularly the case in Germany, where the socialistic movement was both anti-church and anti-religious. In France Briand is reported to have said in the Chamber of Deputies that thirty-five millions of Frenchmen were professed atheists. In America the attitude of the labor movement, except in certain conspicuous cases, was increasingly one of indifference and of suspicion toward organized Christianity. Quite a discussion was carried on in the public press on the rather homely but significant topic, Why John Smith does not go to church.

This indifference toward religion was noticeable in university life, where the dominant note was an agnostic one. The extreme specialization which characterized much of the faculty organization in our higher institutions produced an attitude of aloofness toward religion, which was felt to lie so remote from the realm of science and the ordinary processes of class room and lecture work that it was practically a tabooed subject. In ordinary business, industrial, and

social life the majority of men were silent on the subject of religion, which was not regarded as a proper topic for conversation.

The whole situation may be summed up in the statement, that the popular attitude outside of distinctive church circles was one of religious neutrality.

To-day this situation is materially changed. The war, which made political neutrality on the part of nations a practical impossibility and which even in the case of the few nations which professed to be neutral has been more a formality than a fact, has also changed the attitude of great masses of men from one of religious neutrality to that of profoundest conviction.

In America there is evident a new religious spirit and atmosphere which shows itself in all walks of life. There is a new attitude toward the deeper and essential things which make up a man's personal religion. The noonday prayer, sanctioned by the President of the United States for the purpose of petition to God for the success of the forces of the Entente, has set a new value upon communion with the Infinite. In a number of instances the mayors of municipalities issued special proclamations calling for the cessation of all business at noon that a moment might be given to prayer for victory. In the popular writing of the day the great issues of the world conflict are discussed and judged, not from their political, but from their moral significance and by the standards of Christian truth and ethics. The newspapers and magazines increasingly contain articles which appeal to the deep religious instincts of men. The drama, which always tries to keep close to public sentiment and to give the public what it

demands, reflects an attitude of profound conviction concerning spiritual and religious forces, and, judging from the billboards which line our principal thoroughfares, the theater has found a new use and a new belief in the old and heretofore very unpopular doctrines concerning the devil, the infernal regions, and spiritual and permanent penalties for wrong-doing.

The atrocious deeds and abominable iniquities of the German military system seem to have inspired the masses with a feeling that after all there is a useful place for hell and damnation in any satisfactory moral scheme of the universe. It is noticeable that on public occasions reverence for sacred things is on the increase, and men readily stand with bowed heads in the presence of the rites of religion.

But these developments are not confined to America. There is a very evident religious revival in France, whose spirit has risen to heights of nobility in the hour of adversity and trial, and has found its consolation and its hope in God. Briand's statement is no longer descriptive of the French people. We are told that Belgium has also been profoundly moved along religious lines. The heroic king of the Belgian people has characterized the turn in the battle's tide and the recovery of their stolen and violated heritage as "a triumph of faith."

Thus it is not claiming too much to say that the new era upon which the world is now entering is marked by a profound religious conviction; the old neutrality and indifference have passed away, and the hearts of men are peculiarly open to spiritual force and religious truth.

What are the causes which have produced this new religious attitude?

I. First among these we must place the recoil of the minds and hearts of men from the moral apostasy of the Central Powers. The inauguration of the war, for which the enemy alone is responsible, constituted an act of treachery and perfidy against the peace and happiness of the world that will pillory the guilty parties in infamy for all time. The four years of conflict have been marked by the violation of every law, the deliberate trampling under foot of every virtue, the cynical and deliberate apostasy from every humane instinct, so that horror has succeeded horror, and men's souls have stood dazed and bewildered that in this day and generation these things could be.

Since the day of that fateful eruption of the German hordes over the boundaries of Belgium and France one fiendish atrocity has succeeded another, and they have kept it up to the very end. Hospitals crowded with wounded and dying have been deliberately sought and bombed, prisoners of war starved, tortured, and murdered, the Red Cross emblems on hospital ships have but served to make them more certainly the targets of the German sea wolves. Lifeboats have been sunk and seamen sprayed with para-fine and set on fire to make a jest for the German pirates. Bishop William A. Quayle of the Methodist Episcopal Church says:

Germany has ravished the women of Belgium, Servia, Roumania, Poland, Armenia; Germany murdered the passengers of the Lusitania and struck a medal to celebrate that German triumph, dating it two days before the horrible occurrence; Germany has ruined cathedrals and cities in sheer wanton fury in such fashion as has not been done in all the wars waged in Europe since the days of the building of the cathedrals; Germany has poisoned wells, crucified inhabitants and soldiers, burned

people in their houses, and this by system; Germany has denatured men and boys, has wantonly defaced the living and the dying and the dead. An eye-witness tells of seeing women dead at a table with their tongues nailed to the table and left to die. Germany has stolen things little and big; playthings from children, finery from women, pictures of incalculable worth, bank-deposits, railroads, factories; Germany has sunk hospital-ships, has bombed hospitals and Red-Cross camps; Germany has dis-closed neither decency nor honor from the day it started war.

And the four years of this history have been unrelieved by one known deed of chivalry or nobility on the part of the military system for which Germany stands. The record is one unrelieved vista of sodden beastliness, cruelty, and implacable diabolism.

These things so greatly shocked the moral sense that they transformed the purpose of the war, from that of a conflict involving national controversies and political issues, to a great battle of defense for the orderly and decent life of men and that the basic principles of freedom, righteousness, and justice might not perish from off the earth. This has turned men with new interest to the fundamental principles of the Christian faith, and they realize as never before that in the revelation incarnated in Jesus Christ and recorded in the Bible we have the only moral foundation upon which the personal and social life of men can be based and the only security against cruelty, perfidy, and massacre in the mutual relations of nations and states.

II. Equally profound in its influence on religious convictions has also been the effect of the enlistment of men for service in the war. More than twenty millions of Americans have calmly and deliberately faced the question whether they were willing to answer the country's call and to place life and fortune upon

the altar of the world's need. More than four millions of them have turned from their normal walks in life, their homes, and their business and have gone out into the great conflict. To most of them it has meant the postponement of cherished ambitions, the letting go of the rewards of toil and genius; it has meant the sacrifice not only of personal comfort and the subordination of one's personality to the discipline and needs of the war, but in many cases—and far harder to bear—it has meant sacrifice and reduced circumstances for wife, children, and loved ones. The very act of enlistment has called men to go through an experience which has tested their moral and spiritual nature as it had never been tested before. And it is not surprising that faith and trust in a good God and a free commitment of oneself to the principles of righteousness and justice have come as a new religious force into the lives of multitudes.

III. A further force in accelerating this passing of religious neutrality and the coming in of a new religious attitude is to be found in the life into which men have been thrust in the army and the navy and on the battlefield. Donald Hankey tells us of the solemnity which fills the hearts of men in the front trenches when they know that the hour is approaching when they must go over the top. Men then stand face to face with life and death. Time seems very small, eternity very near. Some may bluster and shout aloud their defiance of moral issues and moral obligations, but it is not so with the majority of them. Then comes the experience of the battle itself—beloved comrades falling in death by one's side and rolling in the agony of ghastly wounds, the fierce onslaught and hand-to-hand struggles when men are

shot and stabbed and plunged into eternity without mercy or pity.

Men cannot go through such experiences without having the very profoundest depths of their religious natures plowed and harrowed. It is no wonder that they come to have positive and confirmed religious views. They do not shun ultimate questions, neither are they inclined to feign indifference or to assume final knowledge. The ghastly tragedy of their experience awakens them to the real character and the fact of war; awakens them also to the fact of love and religious principles.

How much there is to the religion of the typical soldier it is difficult to say. It does not express itself in those conventionalities of religious life which to so many people in the quiet of peaceful America have come to mean the very essence and bone of religion. The soldiers' creed is a very simple one. He believes in God and His goodness and justice; he believes in manliness, square dealing, truth, discipline, and comradeship. He tries to live as square and clean a life as he knows how, and he trusts himself, in the ultimate issue of it, to God. This is borne out in the testimony of the surgeons who say that it often happened that a soldier would be brought into the hospital station shot to pieces. A glance would show them that there was no hope; in frankness the surgeon would say: "We are sorry, lad, there is little we can do for you. The end is not far away." And they tell us that so often the boy would look up and say: "All right, Doctor, I am in the hands of God, and I am willing and ready to go."

So religion becomes a matter of original thinking and intellectual decision among themselves, and their

conception of it ranges all the way from the full standard of conventionalities, restraints, and compulsions which the churches exact, to more rudimentary forms that clothe themselves in the terms of the rough, wild life which men in war must lead, which bear little resemblance to the complacencies of our ordered church life, but which in their final essence are profoundly religious.

IV. A fourth force making for this new religious spirit of the times is found in the large and more practical place which the agencies of religion have played in the conduct of the war on the side of the Entente. This is illustrated in our own army. The chaplain to-day undoubtedly occupies a larger and more influential place in the army than ever before, and his ministrations are re-enforced by religious agencies, such as the Young Men's Christian Association, the Knights of Columbus, the Jewish Welfare Society, and the Salvation Army. Never in the history of any war have organizations such as these occupied the position of influence which they hold.

Then there has been the introduction of womanhood, in the Red Cross, the Young Men's Christian Association, and the Young Women's Christian Association, into the life of the army and the navy along lines and in forms of practical service such as we never believed possible in bygone wars, and the influence of the presence of consecrated and devoted womanhood has been profound upon the social life of the army. As a result in the American Army the record for upright, straight, clean, manly living is one of the most remarkable developments of the war.

The religious attitude of the great army commanders has furnished an influence not to be over-

looked in a survey of the factors of the religious conditions in the Entente armies and nations. Apparently trustworthy evidence accumulates to indicate profound religious convictions on the part of General Foch, General Haig, General Pershing, and General Diaz, to give only these outstanding names. Whatever their several and exact theological views, they would appear to be far from neutral or indifferent in this matter. It is said that General Robertson and Lord Kitchener heard together the news of the defeat of the Germans at the first battle of the Marne, and that the former exclaimed: "This is a miracle," to which Lord Kitchener responded: "God's hand is in this. Someone has been praying."

By all this I would not be understood as claiming that our men have developed angelic personalities and carry beneath their khaki tunics budding wings. There is no doubt that there are things inseparable from the life of enormous masses of men gathered from all walks of life and all sections of the country which are not what they should be. But that condition is not typical of the American soldier. The record in the matter of social disease proves that and, in comparison with the conditions which we are told prevail in civilian communities, shows that the army and the navy are worthy of our admiration and highest confidence. As organizations, the dominant type is one of moral and personal cleanliness, and cleanliness is next to godliness.

There is doubt that these moral principles which constitute the spiritual equipment of the American soldier, namely, a profound sense of the justice and righteousness of the cause for which he has been fighting and a restraint and discipline in his personal life

according to the standards of purity, manliness, and truth, make him the better soldier. His morality constitutes his morale, and it makes him irresistible in onslaught, victorious in conflict, and against him the enemy has been compelled to break and flee in disorder.

Stephane Lauzanne, in *Fighting France*, attributes the defeat of the Germans at the first battle of the Marne to the fact that they were unfit, because of their debaucheries and beastlinesses, to stand before the onslaught of the French, fired by the justice and righteousness of their cause and the personal discipline and severities and restraints through which they had passed. He says:

Finally, at the very hour when the fighting spirit of the French Army had never been higher, the fighting spirit of the Germany Army had never been lower. It was low because the physical strength of the Germans was low, worn out, and broken by the shameful orgies, the disgraceful drinking, which had reduced these men to the level of swine. It was low because the German fighting men had been led to believe that they would have to fight no longer, that the great effort was ended, that there was no French army to put a stop to their pillaging and burning.

In concluding this very brief review there remains one matter to which attention should be called. What is the significance of this passing of religious neutrality and growth of new moral and spiritual standards in the lives of men? Soon these millions of men will be back in our midst. They will come back as graduates from a school of which those who have not been privileged to pass through it have no more knowledge than one not a college graduate has of the content of a college course. These men will dominate not

only the political, industrial, and social life of the country, molding and shaping its ideals, but they will most profoundly affect the policies of the church, the methods of church organization, and the interpretation which this generation is going to give of the fundamental principles of Christianity.

Are we alive to this situation? Are we ready for the coming of a new Moses and a new Joshua in the religious and Christian life of America?

NEW YORK.

GAINING APPROACH TO MEN

By REV. C. E. SCUDDER, Pastor Methodist Episcopal Church,
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IT is the purpose of this article to present concrete instances of ways of approaching men with the Gospel message. The experiences here recorded are those of a pastor who has spent much time during the past year in an embarkation camp working under the direction of the Young Men's Christian Association. This article then is purely practical. The facts are presented with no attempt to theorize. It is a vital method of service with which we are concerned.

The war has established many new points of view and opened many large channels of service for the Christian church. This fact is evident, not only to those who are doing overseas work, but also to those who have been in touch with the army camps in America, especially the embarkation camps. The service idea is at the very front of our thought and effort to-day, as is evidenced by the service flags, the Red Cross, and the Y. M. C. A. Can service rendered be made the avenue of approach for a spiritual message? That it can be and ought to be is not only our conviction but also our experience.

An embarkation camp furnishes abundant illustration of the value of the service approach to men. Take the following as an outstanding example. A group of men from the Pacific Coast filled that part of the camp where the writer was working. When the announcements of the work of the "Y" had been made the Lieutenant in charge approached the writer

and asked if he would act as guide for his men on a trip to New York. The request was granted on the condition that passes be secured so that the men could leave camp by 8 o'clock in the morning. Twenty-eight men, all from the country, who had never been in a big city, left camp in company with the "Reverend," as the writer was called. The trip included a visit to Grant's Tomb, a ride on a Fifth Avenue bus, the view from the Woolworth Building, a visit to Old Trinity, a walk down Wall Street, a view of the curb brokers on Broad Street, a trip to the Statue of Liberty, a half-hour in the Aquarium, a trip across Brooklyn Bridge, and two hours in Bronx Park. Then came the second lunch for the day and an entertainment. Twelve-thirty found the men back in camp. Two dollars each covered the expense.

"Do you call that religious work?" said an elderly saint when the account of the New York trip was given. "Listen to what followed, and then decide for yourself," was the reply. When the "Reverend" reported to the Lieutenant on the following day, which was Saturday, one of the men approached, saluted, and asked for a pass to go to church. He had been in the army for nine months, and had not been at service. He wanted to go to confession and to mass. The request was granted. Putting a hand on his shoulder we expressed very great pleasure at the stand taken, saying that we were pleased to hear any man say he wanted to get back to his church and to his God. As we walked back to the "Y" the young soldier was asked what it was that had started him thinking seriously on the subject of religion. He replied that it was the interest the "Reverend" had shown in taking them on the trip to New York.

But that was not all. That group of men, through their Lieutenant, requested the writer to conduct a company service. It was done, and sixty-three men made their confession of faith and signed the War Roll cards. The next day they organized a Bible class of thirty-seven men and elected as leader the man who went to confession and mass. They decided to read the Gospel of Mark on the trip across. The last service that the "Reverend" conducted for these men was a communion service just after their early morning breakfast. At two o'clock they left for overseas. One hundred and forty-one men reverently bowed and received the emblems of Christ's broken body and shed blood. They represented seven nationalities and eleven denominations.

The value of the social approach for the spiritual message having been thoroughly established, the next development was the making of that approach general. Only a few men could be taken to New York, but every company could be addressed. What service could be rendered to all? The instruction given to the barracks workers of the Y. M. C. A. was as follows: "Tell the men to change their money into francs, to see our lawyer for all legal advice, to join one of the French classes, to take no stamps with them, to enjoy the entertainments at the 'Y,' and to attend the religious services." We were also to explain to the men the "safe arrival" cards.

All of this was of the deepest interest to the men. Why not follow these announcements with a religious appeal? It was done with immediate and far-reaching results. The appeal is that of the War Roll card which reads: "I hereby acknowledge Jesus Christ as my Saviour and King, and with God's help

will fight the battles for the victory of His Kingdom." The theology presented is the Saviourhood and Sovereignty of Jesus. He is the one universal Saviour and King. We need Him, and He is with us, our Captain, our Leader, our hope of ultimate victory and enduring peace. While this appeal is being made the little khaki Testament is kept in sight. "It is the Word of God. It is the Book that reveals to us our Saviour and King. It is the Book of democracy. For its principles we are fighting. Uncle Sam wants you 'thoroughly furnished,' thoroughly equipped. He has delegated this part of your equipment to those of us who represent the church of God. This little Book, the Christ of this Book, the God of this Book, are necessary if you are to be fully equipped. Take the Book, accept its Christ, and, with the presence of its God in your life, victory is yours."

Out of a company of 250 men, thirty, sixty, as high as 123 have responded, including sergeants, lieutenants, and captains. The problem is not to persuade men to make their confession of faith and sign the War Roll; the problem is to persuade them to do so of their own free choice rather than by being swept on to action by the surge of religious impulse outside of themselves, when their comrades by the scores are confessing their faith.

It is well to note a contributing cause for this religious response. The men are about to go overseas. They are naturally thoughtful and responsive. They are sending their last messages to the home folks or are receiving the last visit from those dearest to them. They are leaving America. For what? They do not know. Where are they going? That is also in

the dark. The casualty lists are the evidence that we are in the war. Men are facing reality. As one doctor put it: "The possibility of death has not before crossed the mind of the average soldier. He has been well and strong and has given his mind to other things. Now he may be killed any minute. He is not sure of life on sea or land. That makes him think seriously as to what he will meet just across the border, and that thought makes him want to be sure. His religion alone can meet his need." A captain expressed the view that prevails among the officers, when he said: "I want every one of my men to have a Testament. It is for them in their present frame of mind the best possible reading." These men know that those who have settled their relationship with the Almighty and for that reason are not afraid to die are more likely to live and to do the best fighting. Some of them went so far as to say that "religion is absolutely essential to win the war." All this emphasizes the fact that we wish to impress, namely, the pronounced religious spirit of an embarkation camp.

There is an ancient voice that still speaks: "My word shall not return unto me void." For some reason it has become the natural thing for an army man to carry his Testament and to read it. It is a common sight to see from one-third to one-half of the men in their barracks lying on their cots reading the little khaki Book. It is the judgment of the writer that that is the deep source of the pronounced religious spirit in the army. Other books are of value; this one is indispensable. It is a vital part of the soldier's equipment.

The more cultured and thoughtful among the men realize that the New Testament is the source of the principles for which we have been fighting. Frequently I have heard it said: "This is a religious war." In the deeper sense it is true. Liberty and humanity are religious terms. They have a new significance for our age.

In the highest sense this has been a religious war. It was not creed against creed, as so often has been the case in history, nor was it one national or racial religion against another. It was a war of deep religious principles. It was a war of those who accept the Jesus of the Gospels and His view of life against those who have relegated Him to some inferior place in philosophy and life. It is significant therefore that the New Testament and the War Roll card with its positive confession of Jesus Christ as Saviour and King occupy so large a place in the thought and heart of the army.

It was Jesus as a living presence that made for the triumph of the disciples in the first century. It is that living Presence that is vital for the soldier. That he needs, and that he finds in his little khaki Book. He is away from theologies and interpretations, and faces life. Jesus is to him "the way, the truth, and the life."

When the social approach has prepared the way for the message to soldiers, this needs to be strong, straightforward, and manly. "Soft stuff" will not do. We have no desire to criticise any type of effective evangelism, but we have often been depressed by the utter lack of knowledge on the part of some speakers concerning the psychology of an army camp. An attempt to work on the emotions usually creates

a depression or results in failure. The "mothering" idea may have its place. There may be some homesick boy who wants to be held on some mother's lap, but it is my observation that that is not the best way to cure homesickness. An appeal to heroic action brings manhood to the front.

The religious director of one of the training camps came to the embarkation camp with his men. They arrived on Friday in the midst of a severe storm. He asked for the block where his men were located and requested the "Y" man to go with him. He wished to conduct a farewell service. When asked if all his men had Testaments and if the appeal for the Christian life had been made to them, he said that every man had been spoken to on the train about both of these matters. Experience had taught the "Y" man to believe that some men might still be without Testaments and that there might be some also who would respond to the appeal for the Christian life. He therefore put forty Testaments and sixty War Roll cards in his handbag.

The men were reached just as they were going into the mess hall. The religious director arranged for a service after mess and made an appeal on the ground of "Keep clean so that you can kiss your mother when you return." He was popular with the men and had evidently done splendid service, but his message had little effect. No one responded to his final appeal for the Christian life. He then introduced the "Y" man. The latter made the usual announcements concerning the camp, answered questions for a few minutes, and then put a strong appeal to the men for the personal acceptance of Jesus Christ that they might be fitted for their task, the big job to which God and

the nation and the world called them. When the appeal was made the writer, who was present, and the religious director were amazed at the results. We soon ran out of War Roll cards and did not have Testaments enough to supply the demand. As we walked back to headquarters the religious director said to the "Y" man: "How do you account for it? I never saw anything like it in my life." "These men are going overseas, and they usually feel pretty serious when they reach this camp," was the reply. That was true, but the method of approach, the content of the message, and the strong and vigorous way in which it was presented brought a response to the second speaker when the first had utterly failed.

To find the most natural approach to men and to deliver most effectively the Gospel message one needs to recognize the fact that the army is a great leveler. Men of all social groups eat the same food at the same tables, sleep in the same buildings or tents, and obey the same regulations. They are away from all set forms of worship and hear no chosen creeds expounded. They are back to simple living with regard to food, clothing, and recreation. The same is true of their religion. Fundamentals expressed with simplicity are vital. The life of the army is interdenominational. Let no one hesitate about fundamentals. The Saviourhood and Sovereignty of Jesus Christ, the authority of the Holy Scriptures, are not to be lost sight of in the process of leveling. That the church may be awake to its opportunity, and that the ministry may be effective in dealing with the men when they come home, is a matter of deep concern.

Returning to camp one Monday we found a company very much disturbed. The men wanted passes to go home. At least two-thirds of the company had homes within easy access. They had been for ten months in a distant training camp, and the one idea uppermost in their minds, as they came to the embarkation camp, was home. They arrived at eight o'clock in the morning. When their "Y" man welcomed them the first question put to him was: "Will we get passes?" "Ask your captain," was his reply. They were told that no passes would be given, and then trouble began to brew. They were going home, regulations or no regulations.

The "Y" man soon discovered the difficulty and went to the Second Lieutenant and asked if he might mess with the men, as he wished to speak to them. Permission was granted, and the Lieutenant joined him. So did the First Lieutenant, who was an old army man, a Scotch Presbyterian, whose father had been killed in the Boer War and whose three brothers had been killed in Flanders. He knew army life, and he knew that something had to be done to calm the spirit of resentment in the minds of the men. After mess the "Y" man spoke to the men and gained his approach in the announcements. He faced with them, frankly, the question of passes, set forth the fact that thousands of men before had been in the same camp, with the same desire for passes, that this was war and not a tea party, and that a big sacrifice was being made by the home folks. Then he put the religious appeal on the ground of sacrifice, that of the Master, our Allies, the men at the front, and the people at home. "Have you manhood enough, and religion enough to stand up as men and do your part?" As

the "Y" man's hand went up in the air, two hundred and fifty other hands went up as they responded: "Yes, yes!"

The direct appeal for the Christian life followed and sixty-eight men made their confession of faith and signed the War Roll cards. At the close of the service four men came to the "Y" man and wanted to be baptized. Arrangements were made and at six o'clock on the following day they were taken to a nearby Baptist Church and were baptized by a Methodist preacher and received into the Primitive Baptist Church, and their membership was transferred to their home churches. When they came back the Lieutenant said: "'Y' man, wait a minute. I want to thank you for your service to these men. I have never known them to work as they have to-day. They have accomplished as much as would be done normally in three days. They are fully equipped. They haven't said a word about passes since last night, and now the Captain says passes will be issued to-morrow and the men may go home." When the worker left the Lieutenant he was met by an earnest young soldier who asked: "Say, 'Y' man, do you hear confession?"

The Master made His approach to men through social service. He went about doing good, healing, ministering, and following His service with a spiritual message. When Jesus sat on the curb of Jacob's well and talked to the Samaritan woman He performed for her the highest possible service. He overcame her race consciousness, led her to confess her need, to accept Him as her Messiah and to bring about the revival at Sychar. When the five thousand had been fed, "straightway Jesus constrained his disciples to

get into a ship, and to go before him unto the other side, while he sent the multitude away." What He said to them no disciple was present to record. The significant fact is that He addressed the multitude after He had fed it.

A new emphasis on pastoral work and a new vision of the efficiency of a spiritual message, when the social approach has been made, naturally come to one who has lived through the experiences referred to in this article. Scripture reading and prayer in the homes of his people by no means exhaust pastoral labors. In the normal pastoral life weddings, christenings, funerals, recommending men, and more frequently young people, for positions offer a natural social approach. Details as to the service rendered need not be given. Each man will have his own experience. The important thing to keep in mind is the fact that any person who has been served is in a friendly frame of mind for the best that one has to offer. Why not, then, make the appeal strong and offer the best?

When the men return the church will have to face two reactions: First, the reaction from the fervent patriotic spirit, which is dominantly religious, that swept us into the war and that has made us so vital a part of it. Second, the reaction toward commercial life as a necessity to pay the war debt and to meet the new economic conditions. These conditions should be met with a new and intensified interest in the social and economic problems that are sure to confront us, but not as an end in themselves; they are to be the avenue of approach to men for the proclamation of a world brotherhood based upon the Saviourhood and Sovereignty of Jesus Christ.

THE UNBELIEVING INTELLECTUALS AND THE CHRISTIAN FAITH

II. THE UNBELIEVING PSYCHOLOGISTS

By REV. ALBERT CLARKE WYCKOFF, Pastor of the Reformed Church,
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ABOUT twenty years ago the Christian world was electrified by the unexpected and formal advent of the psychologist into the realm of religion. Hope ran high that this advent would speedily result in bringing about a final termination of the age-long conflict between science and religion. To have a scientist acknowledge that religious phenomena are tangible enough, distinctive enough, important enough, to command the serious attention of his unsentimental and superstition-proof consideration was to clothe them with a new intellectual validity. Here, indeed, was a new-found friend—and a scientist at that! And as Professor Starbuck graciously put the matter, he voluntarily offered to lend the assistance of his science to “lift religion sufficiently out of the domain of feeling to make it appeal to the understanding so that it might be possible progressively to appreciate its worth and its essential elements.”

Is it any wonder that the hard-pressed twentieth century Christian gave this psychologist a hearty welcome? In an age so completely held under the power of the scientific spirit he possessed superb qualifications which would enable him to render just the peculiar type of assistance most needed. Nothing in the intellectual life of Christianity for years had succeeded in arousing such expectant enthusiasm as

¹The Psychology of Religion, p. 16.

this advent. Psychology was instantly hailed as the scientific saviour of Christianity. While all other miracle workers were insistently discountenanced, it became the intellectual talisman of the twentieth century. So unquestioned became its authority that data and doctrines which it deigned to approve were accepted without a protest, while all that received its disapproval were forthwith ruled out of the court of respectable belief. No data could hope for intellectual recognition unless first approved by psychology.

One thing which particularly commended the psychologist to the confidence of the religionist was the fact that he, unlike other moderns, did not seem to shy at the mystic words and phrases of religion. He used them all without apology, and even incorporated such statements as these in his confession of faith:

The psychologist of religion accepts the facts of religion, the temples and priests, the sacred books and ceremonies. * * * He seeks to know the needs, impulses, and desires from which these institutions and activities arise.²

With such a loyal, sympathetic, popular scientist championing its cause, religion was confidently believed to be on the verge of the most sweeping conquest of the unbelieving world known to its history.

This dream, however, was doomed to disappointment. For the psychologist had not been long working in the department of religion before it became apparent that his interests and those of the religionist were fundamentally different in purpose. As a result, their selection and interpretation of data became increasingly variant. Just what interest lay at the

²E. S. Ames, *The Psychology of Religious Experience*, p. 13.

root of this divergence is made clear, by Professor James, in these words:

At present psychology is on the materialistic tack and ought in the interests of ultimate success to be allowed full headway even by those who are certain she will never fetch port without putting down the helm once more.³

Having been granted this "full headway," it soon became apparent in what direction the main currents of modern thought were carrying it. Professor James himself is one of the first to hint at the "desired haven," when he remarks:

As there thus seems to be no one elementary religious emotion,
* * * so there might conceivably also prove to be no specific
and essential kind of religious object.⁴

A little later Professor Irving King throws additional light upon this tendency, in the following passage:

It is entirely admissible for the practical religionist to symbolize his feeling of the ultimate worthfulness of his religious experiences, by holding that they are of Divine origin. The highest concept, that of the Deity, is an expression of some sort of personal attitude, rather than a statement of an existence of some sort which may reveal itself by visions interpolated within the material order of phenomena.⁵

It is not long before Professor Ames passes over from the negative to the positive side and gives a new constructive statement of the nature of religion in these words:

Social religion then has a long and possibly great career awaiting it. * * * No longer a paid ally of the policeman, no longer a pillar of social order, it will take its unquestioned

³Psychology, p. 7.

⁴The Varieties of Religious Experience, p. 28.

⁵The Development of Religion, p. 12.

place with art and science and wisdom, as one of the free manifestations of the higher human spirit.*

Notwithstanding these occasional hints which are scattered here and there throughout the works of psychologists, the skilful and adroit use which they made of the stock words and phrases of religion more than allayed any lurking suspicion on the part of the religionist. This confiding credulity, however, received a very severe shock when the psychologist finally dropped his cryptic language and frankly announced his real belief. This stage of development is well represented by Professor Leuba's book, *A Psychological Study of Religion*. He triumphantly proclaims that psychology is now prepared to bring about a happy termination of the old conflict between science and religion. It soon becomes evident that an incidental factor in the realization of this desired reconciliation of necessity involves a complete and entire absorption of religion by psychology. The scientific lion and the religious lamb would then indeed lie down in peace together—the lamb inside of the lion, to be sure, but that trifling detail the psychologist felt ought not, in the mind of any broad-minded religionist, to be allowed to militate against such a splendid and satisfactory adjustment of ancient differences. Thus a permanent peace would be secured without annexations and indemnities.

Without waiting to obtain the approval of his erstwhile friend upon the desirability of this proposed adjustment, the psychologist proceeds immediately to carry into execution this intellectual gastronomic feat. And then he complacently announces that, so far as he can perceive, religion is a purely subjective pheno-

*The Psychology of Religious Experience, p. 284.

menon. Seven times he religiously ascends his Mount Carmel and, after carefully scanning the psychological heavens, descends to report that he can discern no evidence of its objectivity. The final conclusions of this group are well summed up in Professor Leuba's oft-quoted words:

I cannot persuade myself that divine personal beings, be they primitive gods or the Christian Father, have more than a subjective existence.¹

A detailed study of the development of psychology of religion during this period will be found in an article by the writer entitled *The Psychologist Among the Theologians*.² A further continuation of this same study from the point where this article stops to where it is now taken up will be found in another article entitled *The College Class Room vs. The Christian Pulpit*.³

This brings us down to the period where the psychologist begins to launch his direct attack upon the historical character of the Jesus of the Gospels. This attack is a perfectly logical and legitimate working out of the principles adopted. A fuller treatment of it we hope to present at some other time. For the present purpose we will touch upon a few points. Nowhere is the part which concerns our immediate purpose better summed up than in these words by President G. Stanley Hall:

The Jesus of history is crassly real. The Jesus of genetic psychology is the most precious and real thing ever made out of mind-stuff. If unconscious man-soul evolved him in the travail of ages, he becomes thus in a new sense the "son of man," a

¹A Psychological Study of Religion, p. 10.

²The Bible Magazine, February, 1915.

³THE BIBLICAL REVIEW, October, 1917.

Doppelgänger of our inner, deeper, better nature. The believer's insight and conviction are small and faint representatives of the same power that created this masterpiece of the race-soul, and faith in him is a flaming up in us of the age-long and many-voiced collectivity and consensus that made it all. Whether we regard Jesus as myth or history, we all need him alike. If I hold him a better and purer psychological being than any other, although made warp and woof of human wishes, and needs, and ideals, I insist that on this basis I ought to be called an orthodox Christian, because thus to me he remains the highest, best, and most helpful of all who ever lived, whether that life be in Judea or in the soul of man.¹⁰

To get the real import of the subtle and insidious perils which lie concealed in this specious type of reasoning and point of view, it is necessary to follow it out to some of its conclusions. Here are a few given by President Hall:

Jesus knew himself for what he was, and accepted himself as veritable man-God. God did not merely come to consciousness in him but was his own ipsissimal noumenal self, and what a postulate! God is man and man is God. The transcendent is immanent. Jesus' own individual psychology is the true theology. God had been thought objective, but now is seen to be only the inmost subjectivity of man, individual and racial. The divine in nature as Father developed the divine in man as Son. Man is the only begotten son of the cosmos.¹¹

It makes rather heavy demands upon the interpretative imagination of the historical student, as well as upon that of the psychologist, to sanction the claim that Jesus is the supreme source of our authority for the idea that there is no objective God, and that His transcendent revelation is best summed up in this postulate: "God is man and man is God."

¹⁰Jesus the Christ in the Light of Psychology, p. 33f.

¹¹*Ibid.*, p. 303.

A corollary which naturally follows from this point of view is that God is made in man's image, and not man in the image of God. Therefore conscience is not to be regarded as the voice of God, but God Himself is to be regarded as the projection of the voice of man's conscience. This interesting thought President Hall puts into these words:

Every expropriation of possession to the gods or their priests * * * is in order that man may square himself or set himself right with the higher powers which are always and everywhere projections of his own conscience.¹²

Perhaps the most far-reaching and revolutionary idea of this whole point of view is that it resolves all the events in the life of Jesus, His birth, death, resurrection, and so forth, into purely symbolic folk-soul inventions. A good illustration of this method is seen in this treatment of the resurrection, given by President Hall:

The real resurrection thus is not an achievement of Jesus. But what man has done for his ideal self, symbolized objectively by the Resurrection, he has ascribed to Jesus, now inwardly seen to be his own *alter ego* and the ideal renouncer of all regressive tendencies.¹³

When we begin to realize that this is the common stock of ideas on religion which is being taught to our boys and girls in many of the college class rooms as the psychology of religion, we begin to comprehend why, as Professor Leuba tells us, the college students believe less in Christianity when they come out of college than when they enter. But we do not attribute this change to increase in knowledge so much as to perversion of the facts.

¹²*Ibid.*, p. 725.

¹³*Ibid.*, p. 728.

If this were the first time that this particular idea of the mythical character of the Jesus of the Gospels had ever made its appearance in the religious realm it might be well, as Professor James suggested, to give it "full headway" in the interests of truth. But as a matter of fact it is simply an attempt to transplant upon American soil a long-current German point of view. In an article in the April Expositor, entitled *Creed and Krieg*, the writer has taken the trouble to trace through to its ultimate historical consequences this method of playing fast and loose with the essential historical facts which underlie Christianity. No one can follow the inexorable logic of the events which its adoption as a method by German Christianity has foisted upon the world, without arriving at the conclusion that it seems hardly necessary to repeat this experiment in America. History has often demonstrated that the moment the center of gravity of Christianity is shifted from its primal objective historical basis to any subjective basis whatsoever, its true equilibrium is lost and the whole superstructure will eventually collapse. A most careful study of this experiment is earnestly commended to all readers.

By means of this sketch we have before us the main elements in the unbelief of the psychologists, and are now prepared to turn to the consideration of the psychological problem which this unbelief raises. President Hall remarks:

The psychology of Jesus is not chiefly concerned with questions of historicity. Its prime problem is *how man came to believe* the things of Christianity.¹⁴

So also our prime problem now becomes *how these psychologists come to believe* the things they do about

¹⁴*Ibid.*, p. 250.

religion and Christianity. Professor Leuba modestly suggests the explanation, that it is because of their "eminence and high culture." Knowledge and traditional belief always exist in inverse ratio, he claims, so as one's mental horizon widens belief becomes more and more impossible. This is proven by the fact that college students always believe less when they leave college than when they enter; and also by the fact that unbelievers are always more numerous among the greater scientists than among the lesser ones." This assumption that superior knowledge is the basis of unbelief has always brought extreme satisfaction to members of this cult. It seems almost cruel and disrespectful to turn the searchlight of investigation upon this long-cherished conceit. But it is so vitally related to the psychology of our problem that we must pursue it to its lair. Experimental and analytical psychology now furnishes us with the means to accomplish this end in a way that never before was possible.

Three obvious facts challenge the attention of the psychologist:

First. All intellectuals are not unbelievers; and all unbelievers are not intellectuals. This fact makes the search for the tap-root of unbelief turn to some other quarter than that of knowledge.

Second. All unbelief has not been born of psychology. If unbelief were the novel and original product of the flood of knowledge concerning religion which psychology has brought to light, then it might be possible to assume that there exists some inherent incompatibility between the facts of psychology and the historic conception of Christianity. But one does not have to study the history of doctrine very long to

²⁵See *The Belief in God and Immortality*.

discover that every characteristic reaction which modern psychology manifests toward Christianity has been present, in one form or another, in every age. The docetism of Marcion and the Gnostics and many other Christians of the second century is a pertinent illustration. They claimed that the spiritual and heavenly Christ and the man Jesus were two distinct beings, so that it could not be said that Christ Himself was crucified and buried and rose again.¹⁶ Another modern reincarnation of that idea is found in Christian Science and its interpretation of Christ.¹⁷ Even Paul was compelled to give this bit of modern advice to the Colossian Christians: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."¹⁸ One further illustration from the scientific side will suffice, and it is given in the words of John Fiske:

As there are those who live in perpetual dread of the time when science shall banish God from the world, so, on the other hand, there are those who look forward with longing to such a time, and in their impatience are continually starting up and proclaiming that at last it has come. There are those who have indeed learned a lesson from Mephistopheles, the "spirit that forever denies." These are they that say in their hearts, "There is no God," and congratulate themselves that they are going to die like the beasts. Rushing into the holiest arcana of philosophy, even where angels fear to tread, they lay hold of each new discovery in science that modifies our view of the universe, and herald it as a crowning victory for the materialists—a victory which is ushering in the happy day when atheism is to be the creed of all men.¹⁹

Third. The most important reason why we are not willing to concede that the unbelief of the psy-

¹⁶See McGiffert, *The Apostles' Creed*.

¹⁷See *Science and Health*.

¹⁸Col. 2:8.

¹⁹The *Idea of God*, p. 42f.

chologist is due to the possession of superior knowledge of religion which makes belief in historic Christianity no longer possible, is because the data of modern psychology, when fairly and unprejudicedly examined, is not found to contain any essentially anti-theistic and anti-Christian elements. Upon this claim we are prepared to stake the entire fate of the issues involved. In a recent article by the writer on Theistic Implications of Modern Psychology of Religion²⁰ this whole field is gone over and this fact clearly set forth. The clever way in which some psychologists employ this data in the service of atheism is due to the fact that they are the only ones who have been interested enough to make any use of it. Such use is in reality a species of forcèful deportation of it from its native soil.

These three facts concerning the unbelief of the psychologist automatically shift our problem from the psychology of Christ to the psychology of the unbelieving psychologist. And here we again come upon three other facts which put an entirely different complexion upon this whole subject.

First, the nature of the science of psychology. It must always be borne in mind that psychology, unlike every other science, is rigidly cut off from all dealing with the unyielding facts of the material world. It never suffers any serious interference from the wholesome checks imposed upon dreamers which contact with the physical universe supplies. So its native environment furnishes a most fertile field for the wildest kind of theorizing. There are, of course, certain checks and limitations which psychological phenomena impose, but these always stop short of the objective.

Add to this separation from the physical its equally disastrous separation from the metaphysical, and you

²⁰THE BIBLICAL REVIEW, April, 1918.

have two factors which open psychology, as no other science, to the peril of partial theories. It is easy enough to draft a theory of religion if one absolutely refuses to make it square with all of the metaphysical questions involved. After Professor Leuba has completed the presentation of his theory of religion, taking three hundred and thirty-one pages in so doing, he frankly confesses that he is not prepared to answer any one of the metaphysical problems raised by it. Here are his own words:

There are, of course, appalling difficulties in the way of a formulation of a metaphysical conception adequate for present use in religion. How shall we conceive the transhuman Force of which humanity is an expression? What sort of existence does it have outside of human consciousness? What relation does this Power sustain to the material universe and to man, to good and evil? If it is thought of as Purposive Intelligence, we are back in theism. The hoary puzzles all rise up and clamor for solution."¹

It is only by ignoring the physical and dodging the metaphysical that the subjective theory of religion can survive. Just as soon as these factors are allowed to enter into the problem the cosmic setting, as Professor Leuba puts it, forces us "back in theism." This truth is confirmed by the following remark by Professor Eucken made in an entirely different connection:

Nor should it be a mere baseless accident that hardly one great thinker, one of those whose systems have embraced the whole of reality, has ever found a final and satisfactory solution in atheism."²

Because the science of psychology does not embrace the "whole of reality," and by its very nature is severed from all the normal checks of the physical

¹A Psychological Study of Religion, p. 332.

²Can We Still Be Christians? p. 105.

and the metaphysical, it falls an easy and inevitable prey to the perils of pure subjectivity. And its modern devotees have not been sufficiently concerned over the consequences of these perils to take the necessary precautions which would serve to guard their thinking from these half-truth entanglements.

Second. The next psychological problem that affects the unbelief of the psychologist is selective attention. Professor James deals with this idea in his lecture on *The Will to Believe*. The question which he raised is: "Can our will either help or hinder our intellect in its perceptions of truth?" When this question was first raised by Professor James it was somewhat new and its answer correspondingly involved. To-day selective attention is recognized as a controlling factor in arriving at any conclusion. Professor Coe says:

For such efforts by focusing attention, on one point or another, may result in either the heightening or the lowering of appreciation for something valuable.²³

In another place he remarks:

The investigator of the psychology of religion, whatever be the case with others, cannot afford to neglect the psychology of his own psychologizing.²⁴

Every investigator, whatever his specialty, as a matter of fact (1) selects his data, (2) treats them from the standpoint of a particular interest.²⁵

Shakespeare caught hold of this principle of the psychology of selective attention when he informed us that the devil could quote Scripture to his purpose. We also know that this is the process by which

²³*The Psychology of Religion*, p. xii.

²⁴*Ibid.*, p. xi.

²⁵*Ibid.*, p. xi, note.

Christian Science proves its teachings both Biblical and Christian. Professor James, in the following passage, throws some light upon the way this principle unconsciously operates upon the intellect of honest men:

Certain of our positivists keep chiming to us, that, amid the wreck of every other god and idol, one divinity still stands upright—that his name is Scientific Truth, and that he has but one commandment, but that one supreme, saying, *Thou shalt not be a theist*, for that would be to satisfy thy subjective propensities, and the satisfaction of those is intellectual damnation. These most conscientious gentlemen think they have jumped off their own feet—emancipated their mental operation from the control of their subjective propensities at large and *in toto*. But they are deluded. They have simply chosen from among the entire set of propensities at their command those that were certain to construct, out of the materials given, the leanest, lowest, aridest result—namely the bare molecular world—and they have sacrificed all the rest.*

It is this practice of selecting certain material, and rejecting other present in the same mass, which has far more to do with arriving at certain conclusions than those who present them are willing to admit.

Third, this brings us to the final psychological question of our problem. It centers in the *motived-will-to-think*. If selective attention is such an important factor in determining conclusions, how does the motived-will-to-think get its first initial impulse? Does it get it first from intellectual difficulties, or from some other source? It is down into the realm of the psychology of the unconscious that we are now forced. As psychologists we have no thought of impugning the conscious sincerity of our opponents who honestly think they are the only ones who are

*The Will to Believe, etc., p. 131.

unprejudicedly brave enough to present the "cold facts in the case." But analytical psychology reveals new strata of influence from the unconscious realm that play with mighty force upon the motivated-will-to-think. From the *Psychology of the Unconscious*, by Dr. Jung, we quote the following passage:

Dr. G. Stanley Hall uses a very striking symbol when he compares the mind to an iceberg floating in the ocean with one-eighth visible above the water and seven-eighths below—the one-eighth above being that part called conscious and the seven-eighths below that which we call the unconscious. The influence and controlling power of the unconscious desires over our thoughts and acts are in this relative proportion. Faint glimmers of other motives and interests than those we accept or which we believe, often flit into consciousness. These indications, if studied or valued accurately, would lead to the realization that consciousness is but a single stage and but one form of expression of mind. Therefore its dictum is but one, often untrustworthy, approach to the great question as to what is man's actual psychic accomplishment."

While the proportions of the relative control of the conscious to the unconscious here given may not seem quite warranted, still the principle presented must receive recognition. Under normal conditions the conscious and the unconscious departments of the self work together in satisfactory harmony. The problems arise when the psychic nature is not up to the normal standard of vigor and health. Then we encounter the pathological phenomena of negativism, resistance, fixation, complex, trauma; and these ideas contain vast stores of psychological data relating to unbelief. The theory of analytical psychology is that the life energy of the unconscious mind, the libido, or desire, under certain conditions becomes blocked in

"P. xxxvii.

its progress by a trauma, or shock, or life wound, and there results a resistance or fixation of idea that seems to leave determining traces ever afterward. This fixation occurs usually "at the moment when a new psychological adjustment, that is, a new adaptation, is demanded."²⁸ If the person overcomes the trauma, or shock, nothing unnatural results, if the person fails to make a proper and satisfactory adjustment, that is, an adjustment that satisfies the whole psychical nature, and not one part alone, there results a condition that approaches or actually becomes neurotic; and hysteria, melancholia, insanity, become possibilities.

This general principle of analytical psychology has, as yet, never been carried over into the realm of religion and applied sympathetically to the treatment of some of its phenomena. Yet it holds in this realm just as well as in any other. And it is closely related to our problem of the unbelieving mind. For unbelief, from a psychological point of view, has to be classed as a negativism. Doubt is a perfectly normal manifestation of a healthy, vigorous mind. But when doubt strikes a resistance which it does not successfully overcome, and that resistance becomes a fixed nucleus-complex for new controlling negative ideas, it takes on a pathological nature, and is transformed into unbelief, which is essentially static in character. What takes place is a perfectly familiar psychological process. A moral or intellectual trauma, or shock, is received (it is important to remember that this trauma can be caused by either moral or intellectual shocks), and the psychological self is not able to sustain and overcome the blow, so that the natural channels through which the life energy or libido would escape have

²⁸Jung, *Analytical Psychology*, p. 229.

become dammed up, and the dynamic power of the libido is turned in upon itself or transferred to some other avenue through which it can secure escape. It is this libido, or desire, which gives the initial impulse to the motivated-will-to-think.

We are here down to rock bottom in the consideration of our far-off question of the influences that control unbelief. If the religious nature is healthy and vigorous it throws off the moral and intellectual traumas of life's normal experience just as the healthy body throws off disease and the healthy and vigorous mind throws off melancholia. If the religious nature is not healthy and vigorous it has a tendency to exaggerate this trauma and assist it in its conquest of the mind by resistance.

Perhaps Mr. H. G. Wells gives us as good a description of what we have in mind as can be found anywhere. In *God the Invisible King* he says:

I, who write, was so set against God, thus rendered. He and his Hell were the nightmare of my childhood; I hated him while I still believed in him, and who could help but hate? I thought of him as a fantastic monster, perpetually spying, perpetually listening, perpetually waiting to condemn and to "strike me dead"; his flames as ready as a grill-room fire. * * * When I was still only a child of thirteen, by the grace of the true God in me, I flung this Lie out of my mind, and for many years, until I came to see that God himself had done this thing for me, the name of God meant nothing to me but a hideous scar in my heart where a fearful demon had been."

It is interesting to note that Nietzsche also takes great pains to trace back his unbelief to an early-childhood trauma. His religious blow or wound came from the early death of his father, a Lutheran minister, and his consequent upbringing by a too pious and

²⁰P. 44.

puritan mother, amid a domestic circle of strict maiden aunts. Almost every great historic unbeliever eloquently traces back the beginnings of his unbelief to similar childhood causes.

Up to the time that analytical psychology entered the field all the blame for such reactions was honestly laid at the door of theology, or nursemaid, or mother, or father. But now we find that the reactions of these men were not normal, and so the trouble primarily centers not in the externals, which present only problems to be overcome, but in the unhealthy or neurotic character of the religious nature of the person. The normal boy or girl does not react so violently and exaggeratedly against a crude presentation of religious truth any more than against a crude presentation of any other truth. The important message which analytical psychology brings at this point is that the moral and religious health and vigor of the young is a matter of paramount importance, for it alone furnishes them with immunity from the consequences of the inevitable traumas of life. Particularly is this important for those who are going to be subjected to the severe intellectual religious traumas of the college class room. For these traumas have proven most disastrous because they come at the most impressionable period, are continuous and cumulative; and seem to be nourished by a congenial intellectual environment. With irresistible persistence this question of the religious instruction of the college class room is forcing itself to the front. The time must soon come when Christian people will be compelled to take it seriously.

The whole problem of unbelief is beginning to assume an entirely new aspect. And if analytical

psychology were permitted to conduct a clinical examination of the unconscious factors which play a prominent part in creating the confessed intellectual reactions against the objective facts of historical Christianity, a flood of light would be thrown upon many unsuspected and hitherto unrecognized causes which are responsible agents. Anamnestic data, thus secured, would enable us to reduce these elements to their psychological determinants, and the causes which give the motivated-will-to-think its first initial impulse or slant would be discovered.

Having now tangled up the reader in the meshes of an unconscious psychology-determinism, the question inevitably arises in the mind of a free agent: "Who shall deliver me from the body of this death?" When true to the facts, analytical psychology is compelled to give Paul's answer: "I thank God through Jesus Christ our Lord." For the dynamic redemptive power which the entrance of Jesus Christ introduces into a life is the most outstanding psychological fact which reluctant analytical psychology will yet be compelled to reckon with; for He alone possesses the necessary creative power to enable the victim to overcome all moral and intellectual traumas. Both the philosophy and psychology of our whole modern problem are well summed up in these ancient words: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The psychology of the unconscious puts new meaning into these old words.

All of our study unites to prove that this paper is not an attempt to belittle or underestimate the real

intellectual difficulties which the advance of learning and the modern world view have made so acute. It is prepared to make full allowance for all necessary development and adjustment. It recognizes doubt as healthful and normal; it also recognizes the unnatural fixation of doubt as a problem in religious pathology. It finds analytical psychology revealing the unconscious fact that Christianity alone contains those religious and philosophical motive-forces which adequately meet the metaphysical needs of the conscious and unconscious psychical nature of man. And in meeting these needs how *modern* Christianity becomes! It anticipated the preventive features of the new theory and practice of medicine when it exclaimed: "Christ in you, the hope." Only those thoroughly inoculated with Christ can hope for immunity from the consequences of the inevitable moral and religious traumas incident to existence.

Then, in addition to this, it presents the only sufficiently ideal moral and spiritual challenge able to keep the religious nature always at its highest and best. Deliberately to shut its influences from one's life is to court moral and religious decline. To Paul Christianity always presented this very stimulating challenge. His ability to keep his faith in Jesus Christ—and it must be noted that it is always faith in *Jesus* the Christ, and not in some purely psychological being made warp and woof out of mind-stuff, human wishes, needs, and ideals, as some psychologists, deliberately ignoring the historical reality of that name, would imply—his ability, we repeat, to keep this faith, in a world where not many wise men after the flesh, not many mighty, not many noble, were able to believe in *Jesus* Christ, was always a source of

immense satisfaction and pride. He regarded it in the nature of a worthy conquest. In fact, when he came calmly to review his most remarkable life career it was this alone which stood out in the midst of everything else as the one supreme achievement.

In such an attitude you find the real psychology of belief, and when it is more universally adopted so that we also "press toward the mark for the prize of the high calling of God in Christ Jesus," more life-valedictories will conclude with these triumphant words: "I have fought the good fight, I have finished my course, I have kept the faith."

THE NEW ARCHEOLOGICAL DISCOVERIES AND THE NEW TESTAMENT TIMES

By CAMDEN M. COBERN, D. D.; Litt. D.; Thoburn Professor of English Bible and Philosophy of Religion, Allegheny College.

IN THE BIBLICAL REVIEW, January, 1918, the writer outlined the essential directions in which modern archeological studies have affected our understanding of the Old Testament. In this article he attempts to show the new light which has been cast upon the times of the New Testament by recent exploration.

While Egypt and Babylon are the only lands, outside of Palestine, which have yielded any important contributions to the study of the Old Testament, almost every ancient Christian city in every land has added some important materials touching the New Testament text, or in illustration of the social, economic, political, educational or moral influences which affected the founders of Christianity and their successors during the early centuries. For details as to the place, date, and extent of the many new discoveries mentioned in this brief synopsis, the writer must refer to his recent work, which happens to be the only one known to him, published on the general subject.¹

NEW LIGHT UPON THE FIRST CENTURY, IN GENERAL
Mr. Frederic Harrison, some thirty years ago, outlined a scheme for "A Pompeii for the Thirtieth Century," to be established under government auspices,

¹The New Archaeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church, 3d ed., 1917.

in which all the modern representative works of art and literature, century after century, might be stored in a subterranean museum for the enlightenment of future millenniums. The distinguished scholar in this rather sensational essay makes a somewhat impressive criticism of the poor historical results offered, up to that time, by the new science of archeology:

"We, the heirs of time, stand like Crusoes, the morning after the wreck, mournfully surveying the destruction and eagerly picking up the priceless fragments that chance and the elements have spared.

"What would Lord Rosebery or the Duke of Westminster bid at Christie's for a permanent photograph on porcelain of Augustus at supper with Vergil, Horace and Ovid round him * * * or for Whittaker's Almanack for the year 1 A.D.! * * * What if the Temple of Delphi or the Cella of the Parthenon or the Temple of Jupiter Capitolinus * * * had been sunk in the earth and hermetically sealed until our day. With what wonder and joy should we proceed to open the sacred treasure-chamber."

It is less than one generation since these words were written, but since then, though we have found no photographs of Augustus, we have found many oil portraits of distinguished men and women who were nearly contemporary with him and pictures without number from the first and adjoining centuries showing the dining rooms and culinary customs of that era. Indeed, according to expert belief, the very kitchen of Caiaphas, the infamous high priest who connived at the death of Jesus, has recently been dug up with the vessels and dishes in the pantry as they were left there nearly nineteen hundred years

ago.³ In another first century picture the butler and waiters are seen leading the guests to the banquet chamber, and the table customs, price of viands, and after-dinner repartee are well known to us. One of the "self-cookers" from the first century has been preserved intact, while a text found tells us that the *chef* in the Temple of Diana at Ephesus drew a larger salary than the temple physician, and at one banquet in another city the fish course cost \$40 a pound. The "dedication" of one of these fine heathen banquet halls took place 69 A.D., while the remains of another has recently been found in which the ceiling was arranged, through a complex system of machinery, to represent the movements of the earth, sun, moon, and other members of the solar system.

While no autograph of Virgil or Horace may have been recovered, we do possess the actual autograph of Herodotus; the palace of Nero has been dug up, a rude drawing of the Emperor himself being shown upon one wall, and in another place a picture of the pipe organ, run by water power, which he used, while the very elevators by which luggage was lifted to the higher floors of the palace have been disclosed. Scribblings upon the palace walls, now over 1,800 years old, give many squibs and limericks reflecting upon various personalities of that era that would otherwise have been wholly forgotten.

While no Temple of Jupiter Capitolinus has been found filled with its ancient furniture, the temple of Delphi and the Parthenon have both yielded most sensational treasure. The ancient Athens has indeed been resurrected in our days. A dedication in honor of Nero, which was placed in Athens only a few

³*Revue Biblique*, 1914, pp. 71-93; 222-246.

months after Paul visited the city, was found by an American excavator in 1896, while in Rome a temple of Jupiter Dolichenus has recently been uncovered, with its triangular altar untouched, and a human skull has been found under the feet of Jupiter Baal. Even more important than the discovery of Roman temples have been the discoveries of sanctuaries of the Mithras worship, which in the first century was, next to the worship of the Emperor, the only rival of Christianity.

It is not necessary any longer to bewail the loss of a Whittaker's Almanack dating from the first century. While such an epitome of current knowledge would of course be welcomed, yet almost every subject which it could contain has already been illuminated from many different monuments and inscriptions. As we glance rapidly through our most recent World Almanac, the subjects which chiefly attract our attention are the following: The Church Calendar, Holidays, Memorable Dates, U. S. Census, Labor Legislation, Population Engaged in Industrial Occupations, National Association of Manufactories, Panama Canal, Toll Rates, Internal Revenue Receipts, Immigration, Transportation Systems, Crimes and Their Penalties, Recent Legislation Concerning Women, Illiteracy, Learned Societies, College Athletics, The Army, Multimillionaires, Election Returns, Religious Statistics.

Almost every one of these items may be paralleled from voluminous records which have been preserved to us from 300 B.C. to 300 A.D.

It has been only three or four years since a Christian church "calendar" dating back to the sixth century was published, giving the different services

to be held at different times in the different churches of Oxyrhynchus, Egypt; but even more minute details concerning the heathen services and sacred days have been preserved from the first century and earlier. One long papyrus has exclusively to do with memorable historic dates and the great heroes of ancient times. Many census reports have been discovered so that the population of the wards in various cities in the first century can now be known to the last man and woman. Great light has also been thrown upon the universal enrollment taken for tax purposes by the Emperor during the lifetime of Jesus. This will be referred to later, as will also several other subjects treated of in the *Almanac*.

So far as transportation systems are concerned, nothing can be more surprising than the accurate land surveys and splendid roads of the first century. All over the Roman Empire these roads stretched from the golden milestone in the forum and ran almost straight as arrows to the farthest civilized cities. Trajan's road from Bosra to the Red Sea, which has recently been examined, shows the thoroughness with which everything was done. This road is 18 to 20 feet wide, divided into two paths by a sort of dorsal ridge. It is nearly four feet deep, made of broken rock and concrete, covered with slabs of rock, volcanic cinders and beaten clay. The top finish made chariot travel easy.

The ships in Trajan's day were often sheeted with metal and were quite as large as those which Mr. Ford is now building for the government. The docks and wharves in Rome, Ostia, Alexandria, etc., were most excellently built, and trade was carried on very extensively. Grain was one of the chief monopolies of the

government, and there were transported to Rome annually 144,000,000 bushels of this precious necessity of life. A bas-relief lately discovered represents the unloading of one of these ships nearly 1900 years ago. In 1892 a tablet was also found, erected to the memory of a man of that era who is called a "most famous importer of pigs and sheep."

The cemeteries in Rome and Athens show very clearly that immigration was a problem in the first century A.D. as well as now. Other texts give large space to the manufacturing interests and there can be no doubt that the smoke from these factories, where precious objects of art and vessels for domestic use were made, could be seen rising from almost every large city. While no engineering enterprise equal to that of the Panama Canal dates from the Apostolic Age, yet the Suez Canal had been partially constructed centuries before, and the canal system of Egypt was far more complex and as thoroughly cared for as in modern times, while the pleasure boats on the Nile far surpassed any modern yacht owned by an American millionaire. We know that the one owned by Ptolemy IV (220 B.C.) was 335 feet long by 50 feet wide and contained 20 apartments, covered with costly wall paintings and fitted up with every luxury.*

Millionaires were not at all uncommon in the first Christian century. Neither were these very rich folk confined to the nobility. The "self-made man" was strikingly in evidence. Many of the slaves who had become practiced in business operations because their masters scorned work had succeeded through shrewdness not only in buying their own freedom but in accumulating fortunes which rivaled that of the

*See Journal of American Archaeology, January-March, 1917.

Emperor. The "Synagogue of the Libertines" (freed men) was doubtless one of the most magnificent to be seen in either Jerusalem or Rome. Three centuries after Christ it is very common to read of rugs costing \$50,000, tables costing \$20,000, and floral decorations from \$10,000 to \$100,000, and although money had greatly depreciated in this era these were heavy prices which could be paid by only very rich men.

The revenue receipts and toll rates show the wealth of the nation. Practically everything was taxed, and these taxes were as elaborately classified as now. Imposts were not only placed on private and public lands but on machinery and on excess profits as well. Practically every business was taxed. Each trade, even then, possessed its "union," unless the lawyers and school teachers, who seem to have depended upon the generosity of their patrons, were exceptions. Luke, as a physician, and Paul, as a weaver, would find their "guilds" in every city which they visited. Each guild was taxed and also every religious corporation. The tax on the heathen temples appears at times to be greater than on houses of prostitution. As each temple had its brewery and fishery and other paying industries connected with it, as well as its bevy of priestesses, this may not have been unreasonable. Poll tax was as common as now, and an income tax had already been established in the days of St. Paul.

The trade unions were not established in order to obtain better wages for their members, for such an effort in a community where slaves were common would have been wholly worthless. The members of these "unions" only sought by regular payments to insure for themselves a decent burial and perhaps a memorial banquet after death and to enjoy certain

social privileges while alive. The "grips" and "passwords" were probably much the same then as now, for the names of the officers, such as "Grand Master" and "Worthy Archon" have a very modern sound.

A vast multitude of texts refer to the army, its organization and accomplishments. Many texts tell of the taxes placed upon various cities in order to support the military system. A great number of private letters have also come down to us from the early Christian centuries from military men. These describe the food, difficulties of the campaign, joys of victory, etc.; they also show the details of camp life and the duties of the Roman officer. In a text published in 1916 a soldier, in a letter to his "lady mother" early in the second century, just a little after the death of St. John, gives a hint at the private gossip which in those days as now meddled with the soldier's life:

I would have you know that the reason why I have been such a long time without sending you a letter is that I am in camp and not that I am ill. * * * I blame the one who told you [I was ill]. Do not trouble to send me anything. I received the presents * * * and your letter. * * * Do not burden yourself to send me anything.

Of all classes of the population the soldiers needed to beg for presents least of all, for they received the best food, best clothes, and best pay. Nevertheless, their reputation for thriftlessness and reckless expenditure was widespread. John the Baptist, when he told them to be content with their wages, knew their besetting sins to be gambling, bullying of civilians, and looting of captured cities. Only in this way could they increase their income, for no strike for higher wages, in the modern sense, could possibly be thought of.

NEW LIGHT UPON THE SOCIAL AND ECONOMIC CON-
DITIONS OF THE COMMON PEOPLE IN THE
FIRST CENTURY

For the first time in history we can now know something of the life of the common people in the days of Jesus of Nazareth. The histories and literary works hitherto available have been exclusively interested in kings and noblemen; but the papyri have opened up to us the ordinary life of the tradesmen and laborers. There was an even greater class distinction in ancient times than now. Capitalists and men of high birth controlled everything. For these no luxury was too great, but for the slave and commoner even the necessities of life came hard. A scholar has recently shown that, although prices for labor rose rapidly during the three or four centuries after Christ, the cost of food and clothing rose correspondingly, so that the general condition of the laborer was not improved. In the days of Jesus a "penny" or *denarius* (about twenty cents) was a full day's wage. The good Samaritan, therefore, left three days' wages to support the unknown Jew whom he had found helpless on the road.

Diocletian, about 300 A.D., in an effort to bring down prices to a normal level, fixed by law the maximum price at which the necessities of life could be sold as well as the price of labor and attempted to repress combinations which tended to restrain trade. From this document we discover that wheat at that time could sell at \$3.36 per bushel; oil, 30 cents a quart; pork or lamb, 7 cents a pound; oysters, 43 cents a hundred; sheep's milk, per quart, 6 cents; dry cheese, 7 cents per pound, etc. The rent for a wagon for one mile was 5 cents. The wages per day of a

bricklayer, 22 cents, as also that of the carpenter, stonemason, blacksmith, baker, shipbuilder, primary teacher, etc. A manual laborer received only half of this wage; a first-class tailor, 26 cents; barber, 9 cents; veterinary surgeon, 3 cents; professor of penmanship, 22 cents; teacher of arithmetic or stenography, 23 cents, etc., etc. Certainly the laborer did not have an easy time, for he was compelled to give a fourth of his daily wages for a dozen eggs; if he bought a pound of pork it cost nearly half a day's wages, and three and one-half pounds of beef took a whole day's income; while he was compelled to spend two day's wages in order to get three pounds of ham for a special feast.*

As we have seen above, men with a good trade could command a better income, and so we possess many articles of apprenticeship from the early Christian era. We learn, for example, from a contract of the second century that the weaving craft, of which St. Paul seems to have been a member, required a five years' apprenticeship, the stipulated period of work being from sunrise to sunset, the wages being nothing for the first two and one-half years, but after this increasing from twelve drachmae to twenty-four drachmae a month. The student, however, is to receive a new tunic each year and be granted twenty holidays. A shorthand writer (155 A.D.) had to study for two years and pay a large fee in order to be taught in this time "to write fluently in every respect and read faultlessly."

During the holidays these students and apprentices no doubt frequented the barrooms which were everywhere in evidence, women often being the bartenders. Loaded dice which have come to us from the first

*Cobern, *op. cit.*, pp. 592-594.

century show the danger which they also met when they entered the gambling dens. But probably they chose their holidays at seasons when they could be present at the gladiatorial shows to which they would have free admission. We possess very many records of these wild combats. In the first century these were so prized by the populace that the governors of cities and provinces maintained their popularity by paying the expenses. The gladiators, we learn incidentally, were great favorites with the women. Fighting contests were used sometimes to draw attendance to funerals, and they were so popular that even the Emperor Constantine was not able to stop them. After the introduction of Christianity, however, horse racing became the favorite pastime and the betting on the "Reds" and the "Blues" was just as energetic then as at any derby of the last century. A picture of one of these famous races in which four chariots took place was discovered in Carthage in 1915, being brilliantly colored and executed with great skill. In 1916 a charm (third or fourth century) to give Sarapammon victory in the race course was published.⁵

Certain city officers were chosen by popular vote in the first century, and the man who could promise the finest gladiatorial exhibition was most likely to be elected. Some of these curious election notices, put up upon the walls in the Apostolic Age, have recently come to light. In one of these a man is urged for election on this ground: "He will be the watchdog of the treasury." Several other very strange recommendations for these would-be officials read: "The sneak thieves," "the assassins," and "all the people who are asleep approve of this candidate."

⁵Oxyrhynchus Papyri, XI, No. 1478.

Sometimes the names of women are mentioned in these election notices, but almost certainly they were women of bad character. Good women rarely appear in ancient literature except in private letters or in court proceedings. Many applications, however, for divorce have been discovered. One husband (30-35 A.D.) complains that his wife Demetrous had left him though he had provided lavishly for her wants in a way "exceeding my resources." He also says that she carried off with her a quantity of goods, the list of which is given. In another divorce suit (20-50 A.D.) a wife complains that she had married Sarapion when he was "absolutely destitute of money," yet that he had squandered her dowry, insulted and physically misused her, and finally had deserted her, leaving her in a state of complete destitution.

Many mortgages and loans show that the women were accustomed to do business very freely, at least in Egypt, during the lifetime of Jesus and St. Paul. The women of Thyatira had also special privileges and were accustomed to do business on a large scale, as we might have known long ago from the New Testament statements concerning Lydia and Jezebel. That the women, at least some of them, had other qualifications, outside of business lines, may be seen by a private letter, published in 1918, in which a man writes: "If you have made any cakes do send me some." In another letter found some years ago, a school boy writes, presumably to his mother: "Never mind sending me the manuscripts, but don't forget the sweet cakes."

Very many women, even of the common people, were able to write, yet in a good many cases they were compelled to sign their names with a mark. A peti-

tion, published in 1916, from a woman asked the right to control her property without a guardian, one of the arguments for this privilege being that she had three children and was "able to write with the greatest ease." In this connection it may be interesting to state that in a papyrus recently found in the ruins of a small city the "municipal bakery" is mentioned and the strange facts are brought out that the quality of the bread, the price, and commission to be received by the baker, as well as the size of the loaf (2 pounds), were all prescribed by law. While this refers to a time two centuries after St. John, yet there can be little doubt that practically the same conditions held in the apostolic era. Indeed one papyrus, 32-37 A.D., is a legal bond by which an egg seller binds himself not to sell eggs privately at a discount from the fixed public price.

We have given these disconnected and concrete instances of the social life of the first and following Christian centuries, believing that they will afford the reader a more vivid conception of the life-conditions of the leaders of early Christianity than any abstract statements could do. To be sure, these are heathen records, not Jewish, but the Jewish conditions could not have been very different and besides, even in Palestine, the heathen population was enormous. In these revelations from the days of Jesus we possess a series of moving pictures into which the Bible narratives fit perfectly.

NEW LIGHT ON THE EDUCATIONAL CONDITIONS OF THE FIRST CENTURY

A vast number of copy books and examination papers, text books, students' essays, etc., have been discovered.

Some of these contain amusing details connected with the school life of 1900 years ago, which it is impossible to reproduce here. There is a "Lament for a Pet" found in one papyrus, dating from the first century, which I have often thought may have been a school composition:

I weep for the loss of my sweet bird—
 My warrior, my beauty, my Greek cock.
 For his sake was I called great in my life
 And deemed happy. * * *
 But I shall find rest, having set a stone upon my heart,
 So fare ye well, my friends!

In a little book of private accounts, known to the writer, dating from 1 A.D., in the midst of charges for "turnips" and "perfume," "a cabbage" and "beer," occur the interesting items:

A cake for the children.....	1½ obol.
Wax and stilus for the children.....	1 obol.

It is well to remember, however, that all our Greek classics were studied in the schools of that era and all our Latin classics were written in the Apostolic Age. This was not an age of ignorance; it was close to the Augustan Age and decidedly an era of enlightenment. In the universities of Athens, Alexandria, and Tarsus renowned scholars taught mathematics, astronomy, rhetoric, and literature to eager students. Already the sphericity of the earth, its poles, axis, the equator, the arctic and antarctic circles, the equinoctial points, the solstices, etc., were matters of common knowledge. The mechanism of the moon's phases was perfectly understood, and careful though not wholly successful calculations had been made of inter-siderial distances. The greatest geometers

who have ever lived, even to this day, had already written their epoch-making works. Hydrostatics and hydraulics had been established on scientific foundations.

No library in the world, excepting the prophetic library in Jerusalem, was ever so valuable as the two Alexandrian libraries. The ruins of the library buildings, which can yet be seen at Timgad and Ephesus, show that no Carnegie library ever surpassed them. Hero of Alexandria, two and a half centuries before Christ, describes a steam engine and a double force pump used as a fire engine, and introduced into the temples a penny-in-the-slot machine (worked by five-drachmae pieces), doubtless for the quick collection of the temple dues. Surely Christianity did not arise in a barbaric age.

The "learned societies" were as much in evidence then as now. While the physicians still used magic as a psychologic assistant to the curative processes—the influence of mind on body being well understood—yet some of the supposedly new inventions of surgical instruments are mere reproductions of those used in St. John's lifetime, and many of the medical recipes are still valuable. A treatise on physiology, edited in 1911, deals particularly with the nervous system of the human body and makes a clear distinction between the motor and sensory nerves. Even Hippocrates made hygiene the proper basis of medicine and set down critical records of various kinds of fevers, such as typhus, puerperal, malarial, etc. Already in the first century the medical profession was divided into many branches. An oculist's seal recently found at Este, Egypt, gives the specialist's name and is so cleverly constructed that four different medicines can

be marked with it. In a papyrus dated 1 A.D., a man puts in an order for drugs with the very modern postscript: "No stale stuff accepted!" In another papyrus of the third century mention is made of "medicated lozenges"; in one of the second century a prescription for sore eyes and a recipe for tooth powder are given; while a fragment now in the British Museum almost certainly represents an ancient work on dentistry.*

Athletics was one of the special branches of education in the first century, and several references to the prizes given for distinction in this rather modern department of study have been found. Music also received much attention, and even the ancient systems of musical notation are now known to experts.

While all the above studies were considered "taboo" by the Jewish child, yet Jewish residents of great cities, like Saul, could not have been wholly unaffected by them. But there has also come much new light on the studies and reading of Jews of the first century—material not sufficiently appreciated by Schürer or Edersheim or any other of the older scholars. We have always known that the Jewish boy was drilled in reading and writing and in the Old Testament, but very recently many works written by Pharisees and Sadducees, which had an enormous influence upon the Jewish thought of Christ's contemporaries, have come to light. Some of these, like the Book of Wisdom and the Book of Jubilees and the ordinary Old Testament Apocrypha, originated long before Christ and have long been known to scholars. Others, however, like The Testaments of the Twelve Patriarchs, though written before 100 B.C. and used freely in

*Coburn, *op. cit.*, p. 637ff.

Christ's time, had disappeared for centuries; and its value was appreciated only of late. The Assumption of Moses, written by a Pharisee in the lifetime of our Lord, was immensely popular in the first century, but has only lately come to light. Second Baruk, which was written (50-90 A.D.) by a Pharisee who well represented St. Paul's opponents, had disappeared for twelve hundred years until recently discovered. The Book of the Secrets of Enoch had also been lost for centuries. It was written by a Hellenistic Jew (1-50 A.D.) and shows striking parallelisms with New Testament diction and thought, clearing up several dark Bible passages. Fragments of a Zadokite work, discovered in 1910, was written by a Sadducee (18-8 B.C.) and contains strange parallels to New Testament phraseology. The Odes of Solomon, brought to light in 1909, was published originally in St. John's lifetime and shows distinctly Johannine doctrine and phrase.

It must not be forgotten that the disciples of Jesus were brought up in the atmosphere created by these books—many of which were written in Galilee—and we cannot hereafter account for the religious education of the Jews of the first century without taking them into consideration. In some directions—for example, in their thought of immortality—these works show an advance even upon the teaching of the Old Testament. In many cases the New Testament writers quote or paraphrase these works.¹

That even Jesus was influenced by this literature is seen from the story of the Prodigal Son when compared with the story of Ahikar. This story, which was discovered in 1908, was well known to the

¹Cobern, *op. cit.*, pp. 603-635.

Jews for centuries before the Christian era. Ahikar had a son Nadan, a prodigal, whom he punished until he finally killed him, although the lad repented in tears, saying: "Forgive me * * * I will tend thy horses and feed thy pigs," etc. The treatment of repentant prodigals advocated by Jesus must have come almost as a shock to those who listened to the Master.

NEW LIGHT UPON THE RELIGIOUS CONDITIONS OF THE COMMON PEOPLE IN THE FIRST CENTURY.

It was once supposed that the first century was a very irreligious age. This is not true. While many of the classics make us acquainted with a skepticism current among the immoral "upper classes," the new material proves conclusively that the common people were "very religious" (compare Acts 17:22). They were sacrificing in the temples and making large gifts to them. They were welcoming any religion that could in any degree satisfy the longings of their heart for peace with God. In the recent diggings at Ephesus an inscription in honor of a man by the name of Vibius was found stating that he had given to the temple of Diana in one gift \$850,000.00 besides certain priceless gold and silver images. Wonderful statues were erected in all the temples—no wonder that Constantine supposed that in the Christian temples statues must also be erected—and the decorations were priceless. The candles before the altar and the boy choirs of those ancient heathen temples were reproduced in the early imperial Christianity.

The most popular worship of the first century was the Emperor worship, for it brought the people close to what they believed to be a living god, and

it offered an imperial goal looking toward a world religion having one center and one deity. Yet the Oriental religions, because of the greater emphasis placed upon personal experience or emotional regeneration, had become vastly popular with great multitudes of the common people. Among these Oriental cults the Mithras worship, because of its teaching of spiritual regeneration, a happy immortality, and a blood atonement, was peculiarly fascinating to many. The Jewish religion, especially because of its unique prophetic literature, its hope of a golden age through the coming Messiah, and its pure morality, had also gained great influence even in Rome itself. The new religion of Jesus was not an eclecticism; it was no new patch on an old garment; but, though it introduced new concepts of God, the Messiah, and salvation, and a teaching of brotherhood absolutely unique, it also emphasized every good thing which any other religion had offered before it. And every one of these devotees of an old faith could see in the new religion the culmination of his highest hopes. In the early Christian art there may be clearly seen the same religious symbolism which had been used in these other religions though the content had been lifted to a higher level.⁸

The priests, both pagan and Jewish, naturally opposed Christianity, for Jesus had offered religion without money and without price directly to the layman without any intermediary. This meant that the ecclesiastical interests, the officers of every established religion, were deeply offended, as well as the financial interests which had been reaping a reward from the sacrifices and pilgrimages and temple ritual.

⁸*Cf. Leclercq, Manuel D'Archéologie Chrétienne, I:143ff.*

Practically all of the common people believed in magic and magical spells. In the Bible itself we sometimes hear mention of these names of power by which great deeds could be done (Acts 8:10). Even the Jews, the exponents of one omnipotent God, were caught in the swirl of magical beliefs, just as were the Roman Catholics and Protestants of the middle ages. In the recently published Book of the Key of Solomon (1914), which was an ancient authority on magic rites among the Jews, there is an injunction to guard the secrets of the book as one "would guard his own soul," which shows how fearful the power of these secret names was supposed to be. The phylacteries dating from the first century, recently discovered—the very phylacteries mentioned in Matthew 23:25—testify to the same dread, as seen in the combinations and permutations of the letters representing the Divine Name.

If magic had thus taken hold of the Jews we can perhaps imagine how it obsessed the mind of every heathen; yet in spite of this there was a degree of genuine faith in God. The papyri have brought to light many records showing the purity, affection, and loyal sense of duty which actuated many men and women of that era. The age was not agnostic, and though occasionally we find a man who objects to calling God "Father" since he treats us in such a "step-fatherly" fashion, yet in most cases there is a true reverence for religion. One letter from a little heathen girl is typical:

To my sweetest father, Greeting: I pray for you every day.

Dr. Moulton quotes one heathen motto worthy to be repeated in all our modern copy books:

Do good; you will take this with you.

Yet the morals of a heathen people at the best cannot be expected to stand the test which we naturally demand of the ordinary Christian. These heathen folk did not even think of their gods as pure and had few impulses to moral self-restraint from their environment or from their religious teachers. The contemporaneous records have clearly shown that St. Paul's terrific arraignment of the heathendom of his day was not an overstatement. Home purity was the rare and not the common thing, and even the mystical "new birth" which the Oriental religions taught did not depend upon a transformation of the moral personality, but upon a mystic knowledge accomplished largely through magic ceremonies.

The common people in every age have represented the best morality and religion of the age, and perhaps most of the people whom Paul met at Athens, Philippi, and elsewhere had fairly good moral character and were honestly desirous of being truly religious. Nevertheless, when we remember the lewd wall paintings and inscriptions of Pompeii and recall the character of the shows which were most popular among all classes in the first century, when we remember the way in which the slaves were treated and the unspoken abominations exposed to us in the records of the police courts, "we must acknowledge that heathen civilization in the first century at its best does not compare very favorably with Christian civilization at its worst." As I have written elsewhere: "The grossest sexual crimes are publicly referred to without shame in the witticisms written upon the walls, in the private letters and in the dramatic plays. A farce coming from the second century is not only full of the coarsest allusions, but the plot hinges on the base

proposal made to a slave by his young mistress, leading, after the proposal is declined, to an order for his crucifixion along with the female slave whom he is supposed to love."

One long legal report (1024 B.U.) has exclusively to do with an old woman who had sold her daughter! Not once but many times do we find the record of little girls being cast out on the street to die, merely because they were girls. This act is mentioned in private letters as casually as if it had been a mouse that was to be killed. Surely the Good News of Jesus came like a religion of the sunrise to that first century civilization!

MEADVILLE, PENNSYLVANIA.

THE MINISTER AND HIS GREEK TESTAMENT

By PROFESSOR A. T. ROBERTSON, D. D., LL. D., Southern Baptist Theological Seminary.

SOME KNOWLEDGE OF GREEK POSSIBLE TO ALL

It ought to be taken for granted that the preacher has his Greek Testament. This statement will be challenged by many who excuse themselves from making any effort to know the Greek New Testament. I do not say that every preacher should become an expert in his knowledge of the New Testament Greek. That cannot be expected. I do not affirm that no preacher should be allowed to preach who does not possess some knowledge of the original New Testament. I am opposed to such a restriction. But a little is a big per cent. on nothing, as John A. Broadus used to say. This is pre-eminently true of the Greek New Testament.

There is no sphere of knowledge where one is repaid more quickly for all the toil expended. Indeed, the Englishman's Greek Concordance almost makes it possible for the man with no knowledge of Greek to know something about it, paradoxical as that may sound. That would be learning made easy, beyond a doubt, and might seem to encourage the charlatan and the quack. It is possible for an ignoramus to make a parade of a little lumber of learning to the disgust and confusion of his hearers. But the chief reason why preachers do not get and do not keep up a fair and needful knowledge of the Greek New Testament is nothing less than care-

lessness, and even laziness in many cases. They can get along somehow without it, and so let it pass or let it drop.

THE LANGUAGE OF THE COMMON MAN

The New Testament is written in the vernacular *koine*, which was the language of the common people as well as of the cultured in the first century A.D. The papyri which have been unearthed by many thousands in Egypt give us vivid pictures of the life of the age. We thus catch the people in their business and pleasures. We have love letters, receipts or bills, marriage contracts or divorce decrees, census rules and tax lists, anything and everything. The New Testament is shown beyond a doubt to be a monument of the same vernacular *koine*. The same words jump at us in the most unexpected places. The book that is in the vernacular of its times has an appeal to men of all times and need not be a sealed book because written in Greek.

If one will read Cobern's New Archaeological Discoveries he will be able to see how much the papyri have helped us in our knowledge of the New Testament. Then let him read Milligan's The New Testament Documents, and his interest will be deepened. If he will go on and read Deissmann's Bible Studies and his Light from the Ancient East, he will have a glowing zeal to push his Greek to some purpose.

THE REAL NEW TESTAMENT

The real New Testament is the Greek New Testament. The English is simply a translation of the New Testament, not the actual New Testament. It is good that the New Testament has been translated

into so many languages. The fact that it was written in the *koine*, the universal language of the time, rather than in one of the earlier Greek dialects, makes it easier to render into modern tongues. But there is much that cannot be translated. It is not possible to reproduce the delicate turns of thought, the nuances of language, in translation. The freshness of the strawberry cannot be preserved in any extract. This is inevitable. We have, no doubt, lost much by not having the original Aramaic sayings of Jesus, though He often spoke also in Greek.

But the New Testament itself was composed by its authors in Greek, unless Matthew wrote his Gospel first in Aramaic. Some progress has been made by Dalman (*The Words of Jesus*) and others in the effort to reproduce the original Aramaic employed by Jesus. In the main we have to rely upon the reports in the Greek New Testament which are wonderfully vivid and vigorous.

TRANSLATION NOT ENOUGH

The preacher cannot excuse himself for his neglect of Greek with the plea that the English is plain enough to teach one the way of life. That is true, and we are grateful that it is so. The Bible is in the vernacular and has entered into the very life of the modern man. It is impossible to overestimate the influence of the King James Version upon the language and life of the English-speaking world. But words are living things and, like all life, are constantly changing. Dictionaries run out of date quickly, not merely because of new ideas and new words, but because the old words change their meanings. The Psalmist said that he would "prevent" the morning,

not stop the light from coming as one wishes he could do in the short summer nights, but get up before the morning. So "let" is even used in the Authorized Version for "hinder" instead of "allow."

It was for this reason among others that the revisers undertook to make a new translation of the English Bible. The American Revisers have revised that. Then we have Weymouth's Translation of the New Testament, The Twentieth Century New Testament, and Moffatt's brilliant New Translation of the New Testament. We shall have many more. They will all have special merit, and they will all fail to bring out all that is in the Greek. One needs to read these translations, the more the better. Each will supplement the others. But, when he has read them all, there will remain a large and rich untranslatable element that the preacher ought to know.

THE PREACHER A BIBLE SPECIALIST

We excuse other men for not having a technical knowledge of the Bible. We do not expect all men to know the details of medicine, law, banking, rail-roading. But the preacher cannot be excused from an accurate apprehension of the New Testament. This is the book that he undertakes to expound. It is his specialty, and this he must know whatever else he does or does not know. Excuses for neglecting the New Testament are only excuses after all. Dwight L. Moody made himself at home in the English Bible, and he shook the world. Spurgeon made himself efficient in Greek and Hebrew in spite of insufficient schooling. John Knox studied Greek when over fifty. Alexander Maclaren's Expositions of Holy Scripture are the wonder of modern preachers

because he steadily throughout a long life pursued his Hebrew and Greek studies. He had consummate genius and he added to it fulness of knowledge by means of laborious scholarship. One notes the same careful scholarship in the preaching of Dr. J. H. Jowett.

ORIGINALITY IN PREACHING

Every preacher wishes to be original. That is a proper desire, within limits. One does not care to be bizarre or grotesque. He cannot, if loyal to Christ, be original in his creed. But he can be individual in his grasp of truth and in his presentation of his message. Originality is relative after all. The ancients have stolen all our best ideas from us. But one can be himself. That is precisely what people like most about us.

Now, the Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by anyone else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning and is ready to refresh the newcomer. Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases. One can sympathize with the delight of Erasmus as he expressed it in the Preface of his Greek Testament four hundred years ago: "These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes."

Many who saw Jesus in the flesh did not understand Him. It is possible for us all to know the mind of Christ in the Greek New Testament in all the fresh glory of the Galilean Gospel of grace. The originality that one will thus have is the joy of reality, the sense of direct contact, of personal insight, of surprise and wonder as one stumbles unexpectedly upon the richest pearls of truth kept for him through all the ages.

ENRICHMENT OF ONE'S OWN MIND

The trouble with all translations is that one's mind does not pause long enough over a passage to get the full benefit of the truth contained in it. The Greek compels one to pause over each word long enough for it to fertilize the mind with its rich and fructifying energy. The very words of the English become so familiar that they slip through the mind too easily. One needs to know his English Bible just that way, much of it by heart, so that it will come readily to hand for comfort and for service. But the minute study called for by the Greek opens up unexpected treasures that surprise and delight the soul.

Three of the most gifted ministers of my acquaintance make it a rule to read the Greek Testament through once a year. One of them has done it for forty years and is as fresh as a May morning to-day in his preaching. One of them is a man of marked individuality and he has added to undoubted genius the sparkling exuberance from the constant contact of his own mind with the Greek text. There is thus a flavor to his preaching and speaking that makes him a marked man wherever he appears upon the

platform. He makes no parade of his learning, but simply uses the rich store that he has accumulated through the years. He brings out of his treasure things new and things old. And even the old is put in a new way. Light is turned on from a new angle of vision. The old has all the charm of the old and the glory of the new.

GRAMMAR AS A MEANS OF GRACE

The doctor does not complain at the details of his science. He has to know the minutiae of nature's handiwork. Nothing is too small for his investigation. He must know the laws of life, the ways of the cell, the habits of the bacilli and microbes that help and endanger human life, the value of all kinds of medicine, the idiosyncrasies of the individual. Nothing is too small in order that one may save life. Surely the life of the soul is as important as that of the body. Scientists have high regard for the ways of nature. The microscope has done more for the prolongation of human life than has the telescope. Astronomy has become a science of grandeur and glory, but disease has been conquered largely through the revelations of the microscope. Generalities are the peril of the preacher who has a fine scorn of technicalities. One must be able to make the proper generalization out of a mass of details, but he is no theologian who is not first a grammarian, as Dr. A. M. Fairbairn said. The preacher who ridicules word studies merely exposes his own ignorance. The lexicon may point the way to life. The preacher is of necessity a student of words. He is the interpreter of language and employs language to convey his interpretation of life to the minds of men. They understand his words in

their own sense, not in his. He understands the New Testament in his own sense, not in that of the writers, unless forsooth he has managed to grasp the fulness of that meaning.

Thus there are all sorts of pitfalls for the preacher as the exponent of the message of the New Testament. If the blind guide leads the blind, they will both fall into the ditch. One simply has to know his parts of speech if he is to keep out of the ditch and avoid dragging his followers after him. Schisms have arisen around misinterpretations of single words. Grammar is a means of grace. One may, indeed, break grammar if he can break hearts, provided his grammar smashing concerns unessential details not vital to the sense. Theological and philosophical crudities have always played an important part in the history of heresy.

THE TOOLS AND THE MAN

Civilized man has triumphed over brutes largely by the use of tools. They do not make the man, but the man makes the tools. As man makes progress, he continually improves his tools and his use of them. This is true in war, railroads, agriculture, everything. The man who has the best tools, other things being equal, will do the best work. Efficiency is largely skill in the use of the right tools. The modern preacher in his study is a man with his tools. If he does not have the right tools upon his desk, he cannot produce rapid results and as high grade work as he otherwise may. A man of parts without tools may surpass a dunderhead with good implements for work. That is beside the point. The man of genius with the best tools will do far more and far better work than he can do without such implements of service. No

preacher can be satisfied with less than the best that is in him. One can usually tell the quality of a preacher's work by looking at the books in his library.

Dr. Jowett says in his *The Preacher; His Life and Work*: "I would urge upon all young preachers, amid all their reading, to be always engaged in the comprehensive study of some one book of the Bible. Let that book be studied with all the strenuous mental habits of one's student days." That is the way to grow as a preacher. That is the way that Jowett grew. "You will see every text as colored and determined by its context, and indeed as related to vast provinces of truth which might otherwise seem remote and irrelevant. And you will be continually fertilizing your minds by discoveries and surprises which will keep you from boredom." How can a man who can get the best tools be content to use any others? How can he be willing to have the best tools and not use them?

LEARNING TO USE THE GREEK

It is possible for one to teach himself the elements of Greek so as to get a great deal of benefit from the study of the Greek New Testament. Huddilston's *Essentials of New Testament Greek* is a good book for one who knows no Greek at all. A man of average intelligence and culture can go through this little book without a teacher. In a few months he will be reading the Gospel by John with some comfort. If he will then secure Bagster's *Analytical Lexicon of New Testament Greek*, he will find every form in the New Testament given in alphabetical order and explained for a beginner. It will then be a matter of perseverance.

It is an open road for one at this stage to get a Westcott and Hort Greek Testament with a lexicon, or he can get Souther's Pocket Lexicon of the Greek New Testament. He can get a limp-back copy of the Westcott and Hort or of the Nestle edition that he can carry in his pocket and pull out whenever he has a moment of leisure. He can add now to this equipment Robertson's Short Grammar of the Greek New Testament and by degrees get ready for a more extended study of the Greek New Testament. One does not have to be a gifted linguist to follow a course of study like this. It requires only a half hour a day and the determination to stick to it steadily, and one will win out and be glad of it all his life. So will his hearers.

NEW HELPS FOR THE STUDENT

There is less excuse than ever for the man with college and seminary training who does not turn his knowledge of Greek to tremendous account. His tools are far superior to those of a former generation. The critical and grammatical commentaries of Meyer served their day well and have been revised and brought up to date in the German editions. One who knows German can also use Zahn's commentaries and those by Holtzmann, and Lietzmann's Handbuch. But the English student of the Greek New Testament has perhaps better commentaries on the whole. Those who have Ellicott will still find his comments of value, and certainly that is true of the great commentaries of Lightfoot and of Westcott in the valuable series so ably carried on by Swete, Milligan, Mayor, and Robinson. The International Critical series challenges comparison with the best in any language. The Ex-

positor's Greek Testament is a distinct advance on Alford, and that is saying a good deal. The Cambridge Greek Testament for schools is a model series for brief and scholarly exposition.

We still lack a new lexicon to take the place of Thayer which makes no use of the papyri, but the Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources, by Moulton and Milligan will, when completed, go a long way toward supplementing Thayer until some one shall give us a new lexicon. The death of Caspar Rene Gregory postpones indefinitely a new edition of Tischendorf's *Novum Testamentum Graecum*, but some one will some day perform this greatly needed service. The untimely death of James Hope Moulton leaves his Grammar of New Testament Greek incomplete. The Prolegomena (Vol. I) was published in 1906. Accidence (Vol. II) he finished before his death, and it will appear ere long. Syntax (Vol. III) unfortunately he had not done, and this is the most important part of all. However, in his Prolegomena he made many syntactical remarks which very well outline his general attitude. He rendered an imperishable service by his work on the papyri in illustration of the Greek of the New Testament. Debrunner has revised Blass's *Grammatik des neutestamentlichen Griechisch*, but English students have only Thackeray's translation of the original. Radermacher's short *Neutestamentliche Grammatik* is also untranslated. Burton's New Testament Moods and Tenses is still of real worth. Robertson's Grammar of the Greek New Testament in the Light of Historical Research covers the entire grammatical field in one large volume.

There is, therefore, ample opportunity for the student who wishes to pursue his Greek studies. The books mentioned above will lead one on to monographs without number. A dip into the papyri can be had in Milligan's Greek Papyri. This book will tempt one to go on and read widely in the Oxyrhynchus Papyri of Grenfell and Hunt and in other fascinating volumes that are now at one's command.

THE CHARM OF THE GREEK

The high schools and the colleges may drop the Greek out of the curriculum in obedience to the demand of a utilitarian age. But the changing whims of modern educators cannot change the eternal charm of the Greek language. Chancellor West of Princeton University has published a remarkable volume of papers called *The Value of the Classics*. In this volume prominent men in various walks of life bear witness to the value of Greek in preparing them for great enterprises in modern life. The study of language has a value all its own as a mental discipline.

The most perfect vehicle of human speech thus far devised by man is the Greek. English comes next, but Greek outranks it. The chief treasure in the Greek language is the New Testament. Homer and Thucydides and Aeschylus and Plato all take a rank below Paul and John and Luke. The cultural and spiritual worth of the Greek New Testament is beyond all computation. In the Renaissance the world woke up with the Greek Testament in its hands. It still stands before the open pages of this greatest of all books in wonder and in rapture as the pages continue to reveal God in the face of Jesus Christ.

THE PROBLEM OF HEBREW POETRY

II

By REV. RAYMOND A. BEARDSLEE, B. D., Pastor First Congregational Church, Springfield, Vermont.

POETICAL TRANSLATIONS OF HEBREW POETRY

It has been cleverly said that "the way of the translator is hard." The statement is particularly true of the translator of poetry, and supremely true when the poetry is Hebrew.

Greek and English are fairly commensurate languages, and it is therefore possible to make adequate prose translations from one to the other without the necessity of more footnotes than text. Greek and English poetry, also, are sufficiently alike so that poetical Greek can be rendered into poetical English of the same meter and structure with fairly satisfactory success. But Hebrew and English are linguistic incommensurables. Their entire genius is poles apart. Their very grammars, even, have little in common. By reason of the prefixes and suffixes and the internal inflexions and conjugations, a single Hebrew word may require from five to eight English words to translate it even literally. For example: "He-maketh-me-to-lie-down" is represented in the Hebrew by a single word of but four syllables. A really adequate English rendering, therefore, may demand on the average two or three times as much space as its original, and abundant footnotes in addition. What is true of the language as a whole is true, of course, of the poetical literature, with this in addition, that the poetical style is

dramatic, vivid, pregnant, picturesque, direct, often terse and quick, far beyond the genius of English poetry. And as though that did not make the way of the translator hard enough, there is the final difficulty that nobody knows anything about Hebrew meter!

It may seem strange to speak about a poetry without a meter, but probably that is exactly what we face. It has a "swing," consciously and not accidentally, characteristically and not intermittently, but the swing defies reduction to any set system. It remains merely "rhythmical" so far as any "beat" or "time" is concerned, yet rhythmical without laws or regularity, essentially free. That seems impossible or unpromising—but that is the Hebrew of it.

Meanwhile, with all these baffling curiosities, we have a body of very significant literature which by every canon is essentially poetic. It is artistic in its forms, unique in emotional content, and at least roughly rhythmical in movement.—This literature we wish to translate in such a way as to transfer to English readers its poetical quality. Its artistic form we can reproduce, and its emotional content we can transfer. But its rhythmical movement we can only imitate by using meter, indicating the rhythmical liberty of the original by the metrical variety of the copy.

Such metrical translations of Hebrew poetry will never be perfectly satisfactory, yet they may be a great advance over anything which we now have. The Authorized Version renders prose and poetry exactly alike, because in the Hebrew manuscripts they looked alike. Moreover, the original artistic structure is wholly disguised by the system of division into para-

graphs, usually one sentence long—the numbered verses. Consequently the ordinary reader of the King James Version would never guess that there was any poetry in the first chapter of Isaiah. The American Revised Version advertises to translate the poetry in lines instead of paragraphs. This is an improvement, though even from the American Revised Version no one would ever guess that Isaiah 1 was poetry. And even where the poetry is discovered, there is neither rhyme nor meter to give it the flavor of poetry, while all the original variety of artistic structure is also lost—reduced to the appearance of a prose translation of uniform blank verse.

Professor Moulton's studies, on the other hand, furnish a long step in advance. He has been exceedingly skilful in discovering the literary structure of stanzas. But his work is based entirely upon a standard English version and nothing else—a severe limitation, since his ignorance of Hebrew precludes his going behind the returns. He must take a faulty translation exactly as it stands, entirely innocent of how far it may lead him astray in his literary analysis. And it must be obvious that a line which has been translated *without regard to the stanza of which it is an integral part* is quite as likely as not to be seriously misleading to one who is trying to reconstruct the original stanzas from the prose translation. In addition to this defect in his method, his confining himself to an arrangement of an existing prose version precluded his use of anything like rhyme or meter, which alone gives the poetical swing to English ears. Strangely enough, also, Moulton fails to find all the poetry, for he, too, prints, for example, the first chapter of Isaiah as solid prose. As to our modern hymns,

many of which are based on poetical passages in the Scriptures, it is sufficient to say of most of them that, though poetical, they are not translations. They are simply new poems on old themes and in old phraseology, with much omitted and much added; while those hymns which are versifications of whole Psalms, for example, are reduced by their intended musical setting to uniform stanzas which may or may not match the Hebrew stanza-divisions.

So there is room for poetical translations of Hebrew poetry, which shall be translations, line for line, and not paraphrases, which shall follow the stanza-divisions like a mirror, and which shall imitate rhythm with meter and rhythmical freedom with metrical variety. Such an ideal is rigorous but not prohibitive.

Possibly translations of this kind may show up the poetry of the Hebrew better than versions lacking even one of these features; and, possibly, also, such poetical translations may demonstrate that Hebrew poetry is not adequately exegeted or translated at all unless handled *as poetry*, with particular regard to the artistic structure of the thought.

The following examples should be compared with the Hebrew, line by line.

THE PROGRAM OF MORAL DISCIPLINE, OR GOD'S ADJUSTMENT
TO SIN (ISA. 1)

Paternal Lament Over Unfilial Wrong

2 "Listen! O Heavens; and hearken! O Earth; for Jehovah is speaking.

Sons whom I favored and magnified—they are the ones who have wronged me.

3 Even an ox knows his owner, a mule the crib of his master—
But Israel cannot perceive; mine own people pay no attention."

Present Plight Through Isaiah's Eyes

4 Alas! what a sinful nation it is! A people guilt-laden! A whole seed of evil-doers! A corrupt progeny!

They have deserted the Lord! They have scorned Israel's Holy One! They have turned their back!

5 Whereupon would you be further smitten? You continue defection! The whole head is diseased! And the whole heart is sick!

6 From top to toe there is nothing sound! Wound and welt and fresh blow! Uncleansed, unbandaged, nor soothed with oil!

7 Your land—desolation! Your cities—burnt with fire! Your tillage—aliens devour it to your face! And the desolation is like only an alien's havoc!

8 And the Daughter of Zion is left behind like a shelter in a vineyard, like a shack in a melon-patch, like a city bombarded!

9 Had not the Lord of Hosts reserved us a narrow escape, we had been like Sodom itself, we had resembled a very Gomorrah!

10 "Listen" to the message of the Lord, O Sodom-rulers!

"Hearken" to our God's instruction, O Gomorrah-people!

Mockery of Sacrificialism

11 "What unto me are the droves of your sacrifice worth?" saith the Lord.

"Lo! I am cloyed with burnt-off'rings of rams and choicest of fatlings.

Bullocks' and sheeps' and he-goats' blood cannot please me.

12 *You* who appear in my courts!—who *asked* you this?—hoof-beats in here.

⁶Prose. The prophet turns aside to explain in his own words the basis of the arraignment he is delivering. When he returns to the actual words of God, he returns also to formal poetry.

- 13 Have done with continuous proffer of hollow and spurious
off'rings—

An incense whose smell is a stifling stench are such unto me."

Masquerade of Ceremonialism

"As for the New-Moon and Sabbath, your summons of Solemn
Assembly—

How can I tolerate brazen festivity masking transgression?

- 14 Your New-Moon and all your punctilious feasts give me loath-
ing of soul.

A burdensome load have they grown on me—Lo! I am spent
with their carrying.

- 15 So when you raise your suppliant hands, mine eyes are veiled;
Verily though you multiply prayers, I am listening not."

Reform!

"Your hands indeed! they are reeking with bloodshed!

- 16 Wash ye yourselves! and make yourselves clean!

Remove from my sight the wrong of your deeds!

Cease to do wrong! 17 Learn to do right!

Pursue even justice! Correct all oppression!

Judge ye the fatherless! Plead for the widow!"

Alternatives

- 18 "Come and let us argue," saith the Lord.

"Though your sins may be like scarlet, white as wool they yet
may grow.

Though their red may be like crimson, they may be trans-
formed like snow.

- 19 If you willingly will hearken, you may eat the country's good;

- 20 If you stubbornly refuse, then the sword must drink your
blood—

For the mouth of God himself has said the word."

Alloy

- 21 "Alas! How the city that once was called 'Faithful' goes
whoring!

Her native and plentiful righteousness ousted by cut-throats!

- 22 Her silver but slag, and her choice wine insipid with water!

- 23 Her unruly rulers are bosom companions of thieves;

They all of them hanker for hush-gold, soliciting bribes,

Till the plea of the widow and fatherless fail to engage them."

Purification

24 "Hence the verdict of Jehovah, God of Hosts, yea the Mighty
One of Israel—

Ah! but I will ease me of my haters, and avenge me of my foes!

25 I will drive my hand against thee, and in furnaces will sternly
smelt thy slag!

And thine alloy I will wholly fling away!—

26 Thy Counsellors and Judges I will drive to be again as at the
first,

And then shalt thou be called, O Trusty City, 'The Metropolis
of Right.' "

Destruction of the Slag

27 "With Justice shall Zion be ransomed, and Right shall redeem
all her penitent members.

28 But partners in doom and destruction are the sinful and rebels
and haters of God.

29 For you shall be shamed at the oaks that you prized, and
humbled at favorite gardens.

30 For you shall become like a tree that is stripped of its leafage,
a garden unwatered.

31 Thus shall man become but as flax, and his work like a spark,—
Together the twain shall meet common destruction,—no quencher
shall stay it."

GOD'S PERFECT WILL (Psa. 19)

1 The heavens recount all the glory of God,
And the firmament blazons the theme of his handiwork.

2 Day after day—a procession of eloquence!
Night after night—a sequence of knowledge!

3 Dispensing with speech and with never a word—
Their language inaudible—

4 Continents fail to outmeasure their range:
The earth is their audience.

God has given the sun a dwelling there:

5 Which leaves its morning chamber bridegroom-like,
Gigantic in its ardor for the journey.

6 Its start is at the limit of the sky,
Its circuit to the finish back again,
And naught is hidden from the heat thereof.

- 7 The Word of God is perfect, turning souls from sin.
The Code of God is sure, a school for innocents.
- 8 The Rules of God are right, a comfort for the heart.
The Call of God is clear, enkindling flashing eyes.
- 9 The Awe of God is spotless, standing fast for aye.
The Court of God is righteous, the soul of Truth itself.
- 10 Gold is not to be compared with these, nor solid gold in heaps;
Honey's sweetness yields to these the palm, and honey-syrup
famed—
- 11 Such their gift of prudence to thy servant; thus they crown
devotion.
- 12 Yet blunders who avoids, however wise? Acquit from
stealthy sins.
- 13 And sins of pride—from these restrain thy servant, lest
they master me.
For then and thus alone shall I be perfect, cleared from
mortal sin.
- 14 Oh! welcome, Lord, my words—
Behold my deepmost thought—
My Rescuer—my Rock!

THE PRAYER OF A SIN-BESET SAINT (PSA. 141)

- 1 O God, I entreat thee—hasten to meet me;
Give ear to my plea, when I cry unto thee.
- 2 Let my prayer, I implore thee, be incense before thee—
My strong supplication, like evening's oblation.
- 3 Let vigilant guards have charge of my tongue;
At the door of my lips let warnings be hung.
- 4 Incline not my heart to wickedness' dreams—
Cunning concoctions, insidious schemes,
Concerting with others disdainful of duty—
And let me not feast on their morsels of booty.
- 5 * * * * *
- 6 Their judges hurl me down the mountain steeps.
They listen for my cries that please them well.

*The confused verse 5 is unmanageable. Verses 6 and 7 are slightly emended.

- 7 As if one plowed the earth in furrowed heaps,
My bones lie scattered at the mouth of Hell.
- 8 But still my waiting eyes are unto thee;
I trust thee, Lord; pour not my soul away.
- 9 Protect me from the trap they set for me,
Defend me from the plots the wicked lay.
- 10 The sinner's victim still the sinner is;
I soon shall flee the fate that soon is his.
- A WARRING WORLD'S GREATEST NEED—UNIVERSAL MORAL
LEADERSHIP (ISA. 2:2-4)
- 2 It shall come to pass—though not till the latter days—
The Mount of the House of the Lord shall become firm set
On the brow of the range, transcending the hills;
And all of the nations shall hie themselves toward it in
streams,
- 3 And populous peoples shall come with the words:
“Come and let us ascend to the Mount of the Lord,
And unto the temple of Jacob's Jehovah,
And let him instruct us from out of the store of his ways,
And let us resolve that we walk in his paths.”
For forth out of Zion proceeds the instruction of God,
And Jerusalem giveth the word of Jehovah;
- 4 And he shall formulate judgments to stand 'twixt the nations,
And hand down decisions for populous peoples.
Then shall they hammer their murderous swords into plow-
shares,
And fashion their spears into vinedressers' knives;
Then never again shall nation raise sword against nation,
Nor stoop to the study of warfare forever.

THE SONG OF THE SHEPHERD-KING (PSA. 23)¹
(*Abundance.*)

- 1 Jehovah shepherdeth me!
I know no penury.
- 2 In fresh fields tenderly
He ever resteth me.

¹Every line of the translation terminates in the “e” sound, reminiscent of the same sound so characteristic of the Hebrew of the Psalm. The rendering is revised from a translation by the late Professor C. S. Beardslee.

- (*Restoration.*) Where springs gush peacefully
 3 When lost restoreth me;
 In right paths leadeth me,
 For his name's majesty.
- (*Reassurance.*) 4 When death's vale shadoweth me,
 No terror frighteth me.
 Thy rod revealeth thee;
 Thy staff consoleth me.
- (*Exaltation.*) 5 A feast thou spreadest me,
 When foes beleaguer me.
 Thy chrism anointeth me;
 My cup brims plenteously.
- (*Dedication.*) 6 Free grace attending me
 Through life continually,
 God's House my home shall be
 To all eternity.

THE TECHNICAL GENIUS OF HEBREW POETRY

Hebrew poetry is the creature of its environment. Produced by an Oriental people in the free and unsophisticated atmosphere of a simple and largely outdoor life, it is itself imaginative, dramatic, and picturesque; free, but highly artistic; simple, but profound; a poetry for the ears rather than for the eyes, to be spoken rather than read; a poetry of the living art rather than of the books, and redolent of the free fresh air rather than of the limitations of walls and roofs.

1. *Lines.* Speaking now in general, three considerations make the short sentence the speaker's salvation.

Practically, he cannot compass a long sentence in one breath, especially if he be speaking in a loud voice to a large assembly. The long sentence will do for readers, whose eyes do not need to pause for

breath. Tactically, also, it is exceedingly difficult for the hearer (and sometimes for the speaker) to keep the entire thought in sight from beginning to end of a long sentence. Readers can turn back when they lose the thread, but speakers must keep going. And dramatically, it is the short, crisp, complete sentence which can be flashed before the imagination whole instead of piecemeal, that makes the vivid impression on the mind or the emotions. All of these considerations, but particularly the last, make the short sentence the first technical characteristic of Hebrew poetry.

In the days before the synagogues it is reasonable to suppose that most gatherings of any size were in the open air. Even when synagogues were the rule, the temple services were, so far as the worshippers were concerned, out-of-door services. And presumably all of the prophetic messages personally delivered by the prophets themselves to the nation were given under the open sky. It was natural and inevitable that the Hebrews should become wonted to the short sentence, as not only the simplest in itself but the best adapted for speaking and for open-air audiences of any size.

Moreover, the very genius of the language favors the short sentence. The internal versatility of inflection and conjugation and the flexibility of combination with multiple prefixes and suffixes, make it possible, as has been pointed out, to include in a single four-syllable word a complete sentence which cannot be translated into English in less than four complete words.

But more than anything else, the dramatic genius of the Hebrew people instinctively preferred to ex-

press itself in concrete, picturesque, vivid flashes of a succession of short sentences.

This, then, is the first technical characteristic of Hebrew poetry. The short sentence, containing a concrete picture or idea or emotion, expressed clean-cut in a concise but pregnant utterance—this is the line unit. This is why Hebrew poetry is written *staccato*. Its sentences could be spoken in a single breath, even before large gatherings out-of-doors; this also allowed for a breathing pause while the idea fixed itself; this made the idea clear instantaneously, and left the way open for another sentence which could be expressed under another figure or from another point of view, perhaps entirely different; and, finally, it was thus peculiarly adapted to dramatic recitation. This is the reason why it is nowhere possible to find in Hebrew poetry any such lines as characterize *Paradise Lost*, in which the “lines” are of arbitrarily uniform length and the sentences end where they will and when they please. In Hebrew poetry the line and the sentence coincide. The short sentence is the line unit.

2. *Parallels*. The secret of teaching is repetition. The basis of judgment is comparison. In a certain sense, all Hebrew poetry has a didactic quality—it seeks to make its point. This it does by repeating a statement in similar or varied form, or by setting the original statement in strong contrast to its opposite. The repetition or contrast may be as high as sextuple, and may extend to parallelism of whole stanzas. But this characteristic parallelism of Hebrew poetry is sound psychology.

It is also finest art. Rhythm is the pulse-beat of art, and the higher rhythm of sentences—the balanc-

ing of thoughts, the duplication of ideas, the onward sweep with alternate steps—was especially pleasing to the Hebrew mind. There are those who can think in meter, the brain acquiring for the time a mental rhythm, to which words and syllables instinctively and dutifully subject themselves. The Hebrew genius, however, seems to have been of a still higher type, marshalling with wonderful skill the external sentence-rhythm of lines which offset or match each other, and the internal rhythm of sentences composed of supplementary members. This is the second technical characteristic of Hebrew poetry.

3. *Stanzas.* Beyond the minor groups lie the major groups. The parallels usually arrange themselves by twos and threes or by fours and sixes into definitely recognizable stanzas, whose individuality is as unmistakable as that of the line units or the parallels. But, as in the case of the lines and the parallels, the individuality of the stanzas is not primarily of form but of thought. Adequately liberating the thought will reveal the stanza or couplet or line. The line-unit is a thought-unit, and so also are the parallels and the stanzas.

4. *Thought-structure.* The significance of this last proposition cannot be overestimated. It is the crux of the problem and the key to its solution. Through the entire range of Hebrew poetry the dominating element is the thought. The Hebrew poet did not put his thought into preconceived forms; he let the thought develop its own forms and arrange itself into the shapes native to its nature. The royal road into Hebrew poetry is straight to its message. This is its heart and this is its life.

5. *Freedom.* Most intimately connected with the foregoing, and following it as a logical result, is a feature, not at first the most noticeable, but, when recognized and understood, easily the most important of all the technical characteristics of Hebrew poetry. A poetry whose dominating force is the thought under expression will lay down most commandingly as its first requirement that *liberty* shall be its single law. This is Hebrew poetry in a nutshell.

The law of Hebrew poetry is never in its mechanics. The law of modern poetry is entirely in its mechanics. Modern poetry is a game with certain rules. The rhyming scheme, the meter scheme, the stanza scheme, once adopted, are inexorable. The thought must fit in, and no matter how fine the thought, a faulty mechanical expression of it estops it from being "poetry" in modern eyes.

With Hebrew poetry it was exactly the reverse. The thought does not fit a form. The thought produces its own form. Every mechanical detail is subordinate instead of predominant. It was the thought that summoned the words and marshalled the lines, inspired the rhythm and varied the stanzas. Meter there may possibly have been in some few cases, rhythm there certainly was; lines are unmistakable, and stanzas cannot be denied. These formal elements are there, to be sure. But all of these were by-products and results, not objects which the poet set out to obtain. He conceded to them no rigidity. He allowed them no decisive voice. He used them with no Occidental consistency. In short, he was slave to none of these mechanical forms, simply because he was dominated solely by the picture whose phases he visualized, or the concrete idea or emotion

which he dramatically pictured. That picture was too powerful and important in his mind to cram into the artificial limitations of any prescribed form. The thought expressed, and not the manner of expressing it, stood first.

So perfect was the art of the composer, that art was a subconscious instinct, concerning him no more than spelling does an orator. The perfection of his art was his art-lessness. His perfect liberty was his perfection. The baffling freedom of his product, its liberty of variation and its elusiveness of law, proves the freedom of his soul as it contemplated, not the form, but the substance, face to face. The grandeur of his vision and the passion of his soul united, and from the fertile union grew the natural expression in native beauty. He was more like Nature herself, who brings forth her forms naturally and unconsciously and therefore beautiful. Like the harmonies of great music, the Hebrew poet's words and lines and rhythm and parallels and countless variations witness on the face of them that they almost literally "wrote themselves." As the swinging melody of Handel's *Largo* dominates and transcends key, time, and every other mechanical feature—transcends them without dismissing them—so the dominating messages of Hebrew poetry bring every technical element into their obedient train. It was the supremacy of the thought that did this, and liberty was the law of its expression.

This subjects these same technical elements to an entirely different use from the present modern customs, as a closer consideration of those elements will now show.

(a) Meter. For modern ears, poetry must tick like a clock, or it is not poetry. In other words, meter is a necessity. It is immaterial whether the system shall be on a syllabic or an accentual basis; there must be a prosody. But Hebrew poetry frees itself from the limitations of such regularity, while still keeping the accents. The result is a poetry in which the vocal emphasis falls, not according to vowels or syllables or words, but according to the thought. There is, therefore, a rhythm, but there is no hard and fast system or meter.

No system of meter has ever been found in Hebrew poetry as it stands. Students, therefore, have proposed the theory that the (undeniable) corruptions of the present text argue for an original form which was metrical; and thereupon they have proceeded to manufacture a meter by textual restoration. Bickell has gone to the limit in the latter direction, on the idea that every line was originally iambic or trochaic "without variation." He carried his thesis through in the Psalter, but found it necessary to make, in all, as Ecker asserts, six thousand textual emendations—a brave Procrustean attempt to fit a manufactured meter onto a mutilated text. On such a theory everything can be shown to have been poetry originally, from the Declaration of Independence to the daily stock quotations. The theory falls by its own weight. We are indebted to Bickell for his convincing demonstration that Hebrew poetry is, and always was, totally free from any Occidental prosody.

It is equally impossible to find or make in Hebrew poetry any regular system of "rhythmic beats." Rothstein (1909) has tried it, but his results are worse than Bickell's, for, instead of altering or excis-

ing words and syllables, Rothstein blithely cuts off whole phrases and discards entire sentences or even complete stanzas.

So Hebrew poetry subjects itself to no meter. But still it expresses itself in undoubted rhythm. This is not in accordance with Occidental ideas. Indeed, it seems a contradiction in terms, if not a mechanical impossibility. But that rhythm without regularity is mechanically possible may appear from a few interesting illustrations from other fields. For example, the blows of a blacksmith's hammer upon iron and anvil may have a rhythm and at the same time a freedom, both of which are unmistakable. They inhere in the swing of arm and body. The gold-beater often shows the same phenomenon. A row of gold-beaters at a bench unconsciously fall into a sort of composite rhythm of blows, now alternate, now in unison, now all, now part; in the midst of which there are continual variations individually. Undoubtedly an expert drummer could reproduce the phenomenon exactly. Somewhat similarly, a chorus of frogs will keep up throughout a whole evening a striking exhibition of a resultant composite rhythm, which is at the same time full of individual variations and irregularities. A row of rain-drops falling on a flat tin roof from the upper eaves, or, better, the dripping eaves as the sun melts a row of icicles on a warm day, will occasionally produce the same effect of rhythmical irregularity—which a gust of wind or a snow-slide will now and then interrupt. So also the ocean surf sometimes has a rhythm which is unceasingly fascinating while it lasts, because its general uniformity fails of monotony by virtue of wide variation in volume and frequency.

Thus rhythm without regularity is not a mechanical impossibility, and it is even esthetically pleasing.

Precisely the same thing can be compassed by the voice. Negro preachers in the South have at least two ways of doing it. One way is accentual, accomplished by a somewhat exaggerated emphasis upon words at frequent but not exactly regular intervals, the words stressed seeming to be chosen arbitrarily and without necessarily close or consistent regard to the sense. If measured against a metronome properly set, the vocal accents would be now with the clicks and now between, for varying lengths of synchronism or opposition. The other method is tonal, being performed by the singing voice upon a minor-scale basis, much more elaborate, and, consequently, less monotonous and mechanical, than intonation, and quite according to the sense. Both of these are emotional in origin, seldom appearing until the speaker has become warmed up to his subject; and both are emotional in their effect, the tonal variety in particular often carrying the audience along almost hypnotically in a sort of swinging, humming accompaniment. In other words, such a thing as a free rhythm is not only possible and pleasing; it is peculiarly effective.

Without making any dogmatic assertions, it is easy to see that the singing tone in itself is peculiarly adapted to carry words in the open air; while its infinite range of possible modulations of emphasis, time, and tone can exactly and easily fit all the irregularities of a free rhythm. If the negro preachers can work its spell with straight prose, why should it not have been much more magical in vocalizing poetry?

(b) Lines. For modern eyes and ears poetry must follow a line—or rhyme-pattern, as well as a beat

scheme, or else it is nothing better than erratic *vers libre*—which is not accredited poetry, however poetical. But with Hebrew poetry external freedom is the unessential result of the essential structuralness of the thought-content. As it is the thought and not the words and syllables that makes the rhythms, so, again, it is the thought, and not the syllables, the rhyme or the rhythm that makes the line. If the whole thought naturally expressed itself in one word, a complete idea, then one word constituted the line. If a thought could not be expressed in less than five words or even a dozen (“Yea, though I walk through the valley of the shadow of death”—five words in the Hebrew) then that and nothing less is the line. And such disparities of length with equalities of contents may occur in a single poem. Whether the lines are long or short they are equal in this, that each is complete and each can be visualized. They will therefore stand upon an absolute equality dramatically. A one-word line, accompanied by a dramatic pause or a significant pose or gesture or facial expression, puts that line and its picture or idea or emotion on a parity with every other line. The more condensed the line, the more intense the art. The thought is mainly brief and always vivid. The thought makes the sentence, and the sentence is the line.

It follows, therefore and furthermore, that in such poetry rhyme is quite superfluous as a mechanical method of marking off the ends of lines. Rhyme is by nature nothing more than one form of assonance put to a specialized use. That particular use is a trick, and not an art. Hebrew poetry uses assonance, but not after our slavish ways. It uses it with the greater liberty from the fact that it does not have to

save it for the end of every line or run the risk of seeming to end a line every time it uses it. In Hebrew poetry the thought is so dramatically expressed in crisp, clean-cut, complete sentences, that the sense marks the line unmistakably, and the dramatic interpretation confirms it.

(c) Stanzas. The same liberty characterizes the stanza formation. Modern poetry allows no such latitude of variation in stanzas in a given poem, especially in common lyric poetry. One argument, therefore, that Hebrew poetry is not strictly lyric poetry lies in its great flexibility as to stanzas. To cite an actual case, the Nineteenth Psalm uses the simple four-line stanza twice, then the simple three-line stanza twice, followed by a stanza of six short double lines, and this by six long double lines arranged in two stanzas, while the whole is concluded by a single triple line which may also be arranged as a sustained triplet. The individuality of these stanzas is unmistakable, but it is an individuality of thought-contents. Hebrew poetry is therefore "formal" (having form), but not "regular" (done according to a rule).

The Latin of Thomas à Kempis' *Imitation of Christ*, having been discovered to be written in rhythmical periods, cadenced sentences, and numerous rhymes, is somewhat similar, though of a lower technical order. But outside of this it would be difficult to find a poetry where morphology, or the form in which the thought is expressed, is more highly developed, more varied or more inherently natural than in the Hebrew. It is structural the way some music is structural. Yet it is not mechanical in any feature. Any one of the few "alphabetic" Psalms is sufficient proof that the Hebrew genius made a flat failure

when it tried to do anything so wooden or mechanical as to make a poem of twenty-two lines, each beginning with successive letters of the alphabet. But, when free from all arbitrary limitations, the structure of the expression coincides with the structure of the thought, as free as a swallow on the wing, but just as surely observant of laws—and therein lies its beauty.

It is easy now to see that all the work on Hebrew metrics was really a search for a meter or a rhythm that should be regular and therefore normative, on the basis of which one might say positively that given lines or parts of lines must be deleted or altered *metri gratia*, or that so many lines belong to one stanza because they have one meter, while others fall to another stanza because they have a different meter. It is also easy now to see that Hebrew poetry was not put together that way, and that it cannot be handled after that fashion.

6. *Rendition.* The field is now open for an adequate artist. Here is poetry intensely dramatic, magnificently free, marvelously structural; emotional, profound, exalted, simple, vivid, pregnant. How shall it be adequately voiced?

It has already been hinted that there is wide scope for an actor's most finished art of interpretation, with pose and pause, costume and gesture and facial expression. It has also been observed that practically, esthetically, and emotionally, the singing tone is his best vocal instrument. With this his words can carry farther and more distinctly than with the speaking voice; there are ranges of richness and beauty in the singing quality of the voice which the mere speaker or reader can never match; and, when it is the natural

expression of emotions deeply stirred, it has an almost hypnotic power to command and unify an audience and carry it along with the rhythmical swing of its measures.

But even beyond this, the singing tone has a capacity for interpreting words, not possessed either by pure music on the one hand, or by pure elocution on the other. It is better than elocution for expressing moods and variations in moods. It can handle a climax better. It is far better for antithesis and parallel. And its variations in pitch can shade the distinctions between lines and give stanzas their individuality infinitely better than the printed page with explanatory footnotes.

Such rendition is really *interpretation*, complete and final, of the thought. The thought here comes to its living power and lays hold on hearts and emotions with compelling force. Such poetry is not mechanical trick-work, nor is it cold and lifeless formalism. It is a living force and a living art. But its technique is obviously quite different from anything modern.

7. *Exegesis*. It is obvious that such vocal dramatic interpretation rests absolutely upon the mastery of the thought, which stands supreme. It should be equally obvious that any adequate present-day work on Hebrew poetry is conditioned upon the same mastery. This puts the modern task squarely where it belongs—in the field of profound and sympathetic interpretative exegesis. The real failure of recent work in Hebrew poetry is not so much metrical as it is exegetical. The Psalms do not lie upon the surface, and the prophecies are not so simple as they look. They are simple, indeed; but they are also

sublime; and the range and import of their philosophy demands profound and prolonged study to master it. It has been strangely overlooked, but it needs repeating, that the burden of these deceptively simple short poems does not lie upon the surface for anyone who has mastered the language in a rudimentary way, any more than the significance of the Napierian logarithms appears instantly to anyone who can read figures. Not until a student has profoundly mastered the significance of the simple passages and the solutions of the difficult ones, the values and the relationships of the component thoughts and the circuit and unity of the entire thought, can he begin to handle the poetics of a piece of Hebrew.

Exegesis will then reveal the poetics, but the poetics will at the same time be somewhat helping the exegesis. Hebrew poetry is not a single problem; it is a dozen. And the dozen problems are to be solved not serially but simultaneously. They all throw light on each other. The problem is composite and the solution is complex.

The primary solution of the problem, therefore, is not metrical. Exclusive emphasis upon the meter is like rendering "Now the day is over" on a drum, as though the *tempo* alone could give a stranger the full effect of this evening prayer-hymn.

Nor is the solution of the problem primarily linguistic. The minute tabulation of vocabularies may date a poem in its present form. But the Hebrew poetry was oral for years before it was written, and written for centuries before it was printed. The best of memories require some latitude and the best of copyists make some mistakes. And particularly where the genius of a poetry is a genius of liberty no man

may say what latitude may not have been possible, permissible, and cultivated, in endless variations and renditions of one and the same body of poetry.

The solution of the problem is manifestly not merely historic. Given an ordinary knowledge of the Davidic, Exilic, and Maccabean ages, a pious Masorete (or an ingenious critic) can assign the highly generalized and dissociated Psalms as well to one period as to another. These wonderful poems have exalted the interpretation of life's universal experiences into forms of enduring beauty, and they therefore apply as well to one period of antiquity as another, and as well in the present as in the past. Therein is their universality.

The solution of the problem is not liturgical, solely. Half of the Old Testament poetry is not even remotely liturgical, to begin with, and the liturgical use of the rest, even when illuminated by Sumerian and Babylonian rituals, is largely shrouded in dark obscurity or darker conjecture; while the historic and liturgic lines of study are alike in this, that they scarcely touch the real technical problem of Hebrew poetics at all.

The solution of the problem, finally, is not purely lyrical. Apparently we have no way of knowing anything about the structure of Hebrew music. Even if we had the details, the genius of Hebrew poetry has been shown to be so free and flexible that it is hard to conceive of its being set to any sort of real music or sung by any united group.

Primarily, therefore, the solution is neither metrical, nor linguistic, nor historical, nor liturgical, nor lyric, but all of these and something more. It is dramatic; and that is to say that it is virtually

exegetic. Whoever can dissect out the dramatic units (lines) and the dramatic groups (parallels and stanzas) into which the thought naturally falls can reconstruct Hebrew poetics and Hebrew poetry.

LITERARY REVIEWS

[Authors and publishers are requested not to send either books, periodicals or pamphlets for review. The editor prefers to select and purchase whatever is to be reviewed in these pages.—EDITOR.]

THE CHRISTIAN DOCTRINE OF RECONCILIATION¹

Si monumentum requiris, circumspice. This famous sentence might fittingly be applied as a motto to a noble book which is the last we are to receive from a choice master spirit who has forever laid down his pen—midway, almost, of the sentence. This book is not the whole of Dr. Denney's work, but in a very real sense it sums up and consummates his career both as personal self-realization in the work of the higher scholarship and as public service in the Church of God, of which he was one of the noblest products and greatest leaders.

It is, therefore, with a feeling of solemnity not untouched with personal sorrow that one opens the book for study and review. One cannot help but feel how immeasurably the knowledge and spiritual insight of even so gifted a teacher of divine things as Dr. Denney unquestionably has already been transcended through his admission into the great secret, and one follows with no little wistfulness the greater career into which his feet have now been turned. "Now I know in part. * * * Then shall I know even as also I am fully known." I have been utterly unable to escape from the thought that this massive discussion is but the A B C of what the beloved teacher already knows. Whatever it may mean to him and however much of it he has already outgrown in the light of the Day which knows no night, Dr. Denney's book is a great and sacred legacy to us, and as such we gladly and gratefully receive it.

Dr. Denney was born at Paisley in 1856 and became pastor of the East Free Church at Broughty Ferry in 1886. After eleven years of pastoral service he was elected to the professorship of the New Testament in the United Free Church College (Theological Seminary) at Glasgow, where he was a colleague

¹The Christian Doctrine of Reconciliation (the Cunningham Lectures for 1917), by James Denney, D. D. New York, 1918. Pp. 339.

of the late Dr. James Orr. He began publishing almost at once and produced, not rapidly, but richly, until the end of his life. His first book was a commentary on the Epistles to the Thessalonians, published in 1892. Then followed *The Second Epistle to the Corinthians*, in 1894; *Studies in Theology*, 1895; *The Epistle to the Romans in Expositor's Greek Testament*, 1900; *The Death of Christ*, 1902; *The Atonement and the Modern Mind*, 1903; *Jesus and the Gospel*, 1908; *The Way Everlasting*, 1911; *The Christian Doctrine of Reconciliation*, 1918. This last work, which is now before us for consideration, was published after Dr. Denney's death.

The greatest fact about this book and the most significant is that a book on this subject should have been written with such profound thoroughness, with such consummate ability, and with such flaming enthusiasm. It is one other testimony, if testimony is needed, to the depth and meaning of Christianity and to the inexhaustible and perennial significance of Christ Himself, that a man of broad culture and intensely modern spirit should deem it worth his while to consecrate his ample powers to the interpretation of that doctrine which stands at the very center of the historical, traditional, evangelical, and apostolic interpretation of Christianity. There can be no question that the Atonement, that is, the death of Christ interpreted in relationship to the salvation of men from sin, was the common meeting-point of Dr. Denney's intellectual and spiritual or practical interests as a thinker and teacher. His whole being was focussed upon this great truth. The continuous self-expression of his mind in the successive books which came from his pen proves this. *The Death of Christ* was followed by *The Atonement and the Modern Mind*, this by the notable *Jesus and the Gospel*, to be followed in turn by this last which is also the greatest, *The Doctrine of Reconciliation*. *The Death of Christ* was issued in 1902. Between this book and his last lie sixteen years of ripening scholarship and spiritual discernment on this one great theme.

But this is not the whole story. Dr. Denney's *Commentary on Second Corinthians* (*Expositor's Bible Series*) appeared in 1894. In that incomparable expository commentary, nearly a quarter century before the present work, there is a chapter on Reconciliation which is evidently the germ from which the greater work on Reconciliation has developed. In that chapter I find

this sentence: "It [the Reconciliation] is not a blank obscurity in revelation, a spot of impenetrable blackness; it is the focus in which the reconciling love of God burns with the intensest flame; it is the fountain light of all day, the master light of all seeing in the Christian revelation" (p. 218). In the great Reconciliation book he says: "We lose contact with the New Testament utterly unless we can say from the beginning that because of what Christ suffered for us, and on that ground alone, the doom of sin is no longer the doom of those who believe on Him." And again: "The evangelist is the only pacificator whose specific goes to the root of the matter, and it is in Christ only, the one Reconciler of God and man, that it has pleased the Father to gather together all things in one."

This last sentence was written twenty-four years later than the one first quoted and under the shadow of the great war, but it expresses precisely the same attitude toward what he calls "the centrality and absoluteness of the reconciliation achieved by Christ." He has broadened the sweep of his thought in these years of study, but it has remained, like the solar system, steadfast on its immutable center.

The point I am making here is that this concentration of interest in the reconciliation in Christ and persistence in its interpretation throughout these years of advancing maturity of thought means more to the advancement of truth than any specific teachings on the subject possibly could. A final and universally satisfying treatment of the Atonement has not yet appeared—not even in Dr. Denney's monumental work. The truth is manifold and inexhaustible, and no one mind can compass it. I am, however, perfectly free to say that this book comes nearer to being the final and satisfying treatment of the Atonement for which we all long than any other with which I am acquainted, and I am prepared to give the reasons for this conviction.

It rests primarily upon the value of Dr. Denney's treatise, altogether apart from his own personal opinions. It is a rare quality in a serious work to be almost as valuable to those who dissent from many of its conclusions as to those who agree with its every word. This quality Dr. Denney's work possesses so that one can hardly hope to understand the subject without becoming acquainted with it. Where is there, for example, in print, so clear, so complete or so discriminating a review of the

modern discussion of the subject as Dr. Denney has given us in his second chapter?

Another uniquely valuable feature in the book is the method of treatment. Dr. Denney is a master in the art of approach and in the strategy of arrangement. He begins with a broad and thorough review of the experimental basis of reconciliation—among Christians and elsewhere. He reaches the specifically Christian form of experience by way of the more general expression of the sense of need for a unifying and harmonizing experience as set forth by poets and philosophers. The results of this review are thus summarized: "A truth which moved Lucretius and Vergil to the depths of their being, and which is pervasive in Spinoza, Goethe and Wordsworth, is a truth which must have room made for it in every complete doctrine of reconciliation. We must have the peace which consists in being at one with the world and with the necessities in which it enfolds us, as well as the peace of reconciliation in the specifically Christian sense. And we must be able to bring the two into relation with each other and to comprehend them as one" (p. 4).

Dr. Denney goes on to show that the higher and more ethical one's view of God becomes the more acute becomes the problem of reconciliation. "The personal God of the Bible is, of course, the Creator of the Universe, and estrangement from Him means in a sense estrangement from everything that is, and demands a reconciliation of corresponding scope" (p. 6). Another most illuminating statement in this section of the discussion follows: "Just because the experience of reconciliation is the central and fundamental experience of the Christian religion the doctrine of reconciliation is not so much one doctrine as the inspiration and focus of all" (p. 6). He points out in this connection, citing Ritschl's work on Reconciliation as an example, that the discussion of reconciliation will involve both a theology and a philosophy because of "the vital importance of reconciliation both as an experience and a doctrine" (p. 7).

After identifying the Christian experience of reconciliation "as being inseparable from Christ" and expounding its significance from that point of view, he passes in his second chapter to the historical review, Reconciliation in the Christian Thought of the Past. This discussion of Christian soteriology covers the entire history from primitive sub-apostolic days to the present

time—with that unerring instinct for the essential which is Dr. Denney's greatest gift as an expositor.

From this discussion he moves *forward* to the consideration of the New Testament doctrine. This is the strategical masterpiece to which I referred a moment ago. By this unusual order he gains the advantage of getting before us *after* the review of opinion the basic and, as he insists, the normative teaching of the New Testament. This gives the New Testament a *background* of more or less divergent and manifestly unsatisfactory opinions against which it shows to greatest advantage. At the very outset he is able to show that throughout the whole doctrinal movement the dominant category of interpretation came from outside the New Testament (see p. 121), while at the same time the experiences which inspired all the intellectual activity that is thus reviewed found its inspiration in the New Testament. By this method of approach he wins a place of vantage for the New Testament and a primacy for its teaching which could not otherwise be brought into such clear relief. The authority of the New Testament, particularly the doctrinal portion of it which has been quite steadily under fire of late, has rarely been so impressively vindicated. And the beauty of it is that the vindication is achieved not so much by argument as by the direct logic of manifest facts.

Chapter IV deals with the need of reconciliation. This is a study of the relationships of God and man which make reconciliation between them imperatively necessary. On this aspect of the discussion, to deal adequately with which would exhaust many more pages than can be given to this review, I shall content myself by saying that, whether one agrees finally with Dr. Denney or not, he will be a more intelligent adherent of whatever view he takes than he was before reading the chapter. This discussion, too, comes exactly at the right place. It follows the New Testament chapter, and precedes the final two chapters, one of which discusses the work of Christ, the other the realization of what Christ has done in Christian experience. This order puts the psychological analysis which justifies the fundamental idea underlying all positive teaching on the subject, namely, that man needs reconciliation, between the New Testament normative teaching and the constructive discussion of the significance of Christ's work of reconciliation and the meaning of Christian experience.

This fourth chapter forms the fulcrum for the final lift of chapters V and VI.

I am going to leave out of this review much that might be expected to go into it. I shall not attempt to show what Dr. Denney teaches about the Reconciliation or to discuss his "theory of the Atonement." The man who does not read the book ought not to be told what is in it.

Moreover, I do not intend to criticise Dr. Denney's theory of the Reconciliation nor point out in what respects I differ from him. Let the reader read and decide for himself. One quality of this book seems to me supreme and admirable. Dr. Denney has made a most notable and earnest effort to do justice to all sides of the great truth which he expounds. He tries to do justice at once to the unity and the manifoldness of the doctrine. He tries also to do justice to the efforts of that succession of great and worthy men who have tried to interpret a truth which is vaster than the compass of man's mind. This is not the same as to say that he has succeeded; but he has honestly and earnestly tried, and for this the laurel wreath shall perpetually be his. Significantly enough the last words of the book are concerned with immortality. He speaks with intense conviction that our surest ground of hope lies in the broadened inference from our experience of reconciliation. The victory over sin is also the victory over death. He ends with the triumphant and prophetic words concerning the blessed future: "The Christian's faith in reconciliation does not find its full expression till it finds it here."

"I wage not any feud with Death
For changes wrought on form and face;
No lower life that earth's embrace
May breed with him, can fright my faith.

"Eternal process moving on,
From state to state the spirit walks;
And these are but the shatter'd stalks,
Or ruined chrysalis of one.

"Nor blame I Death, because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit, elsewhere.

"For this alone on Death I wreak
The wrath that garners in my heart.
He put our lives so far apart
We cannot hear each other speak."

LOUIS MATTHEWS SWEET.

CHRISTIAN ETHICS IN THE WORLD WAR²

THIS discussion of the ethics of war is a timely and valuable contribution to the general literature of ethics. Its timeliness gives it a peculiar value, inasmuch as it brings the statement of great fundamental principles in moral life to the reason and conscience of men who are needing and seeking light in the presence of a great social cataclysm. And the author is able to treat his subject under peculiarly favorable conditions, because current history furnishes in a very unique way concrete illustrations and applications of the principles which he expounds. Rarely has there been a war in which the one side was so clearly and inexcusably wrong and the other side so clearly and absolutely right. So that the same contest affords both the example of a warfare that is wicked and the example of a warfare that is not only justifiable but necessary and holy.

Dr. Mackenzie has seized wisely and has used very skillfully and effectively the occasion that lifted war out of the vague and hazy region of abstraction into the region where the human mind is confronted by concrete fact. The action of Austria and Germany, and of Belgium and France, England and the United States, is again and again used by the author as the palpable body in which the spirit of moral principles and motives, good or evil, may be clearly seen and tested.

In his introductory statement Dr. Mackenzie refuses to consider the question: Is war right or wrong? or even the question: How can war ever be right? He prefers to put the ethical problem in this form: "Are there any circumstances in which it is the moral and religious duty of a government to engage in war?" This enables him to discuss the ethics of war in the light of certain larger aspects of ethics and certain fundamental factors

²Christian Ethics in the World War, by W. Douglas Mackenzie. New York, 1918. Pp. 192.

in the social life of mankind. These are suggested in his preliminary statements: (1) That war is a function of national government, an act of the state; (2) that the Christian is not detached from all secular relations but continues to be a citizen of the state, even though it be a heathen state; and (3) that the Christian is a member of the church, an institution that touches the state very closely. The divine purpose of these two supreme institutions, the relation of each to the will of God, and the relation of the individual Christian to each, must be considered in any discussion of the morals of war.

Three chapters are devoted to the state. They consider the origin and purpose and proper functions of the government, its relation to the individual, and the duty of the individual to the state. The duty of the state to protect and to control its citizens involves the duty of using physical force. This, as Dr. Mackenzie well says, "is basic to all other functions of government, is named in every law where penalties are defined, is visible to the public in every policeman, and in fact pervades the entire civilized order." He adds that "the people who revolt against the use of force and wish to establish a social arrangement without it, yet live by it in the making of their plea." The anarchist carrying dynamite in a taxicab to destroy physical force government has his life preserved by the policeman whose use of force prevents a collision with other cars that would blow the anarchist to pieces. Such is the author's pointed illustration. The duty of patriotism, obedience, and personal contribution to the morality of the state leads to a chapter on the function of the state in relation to war. Under the general law that a state, like its citizens, is bound to act according to the rules of Christian morality, it is clear that aggressive war for the murder or robbery of another state is immoral. The author states the essential question thus: "What is the duty of a state, which while maintaining good conduct on its own side, is actually attacked and invaded for purposes of conquest and robbery by another state?" This is answered by a series of paragraphs which may be summed up briefly as follows. Such invaders are murderers and robbers, and the state must deal with their band or army as it would deal with any smaller body of criminals among its own citizens, acting in the same way. It must use all needed force to put them down. But this is war. To refuse to do this is to

abandon the state. The pacifist doctrine that the state must not kill in war means that the state must decide to die, to go out of existence, as soon as it is attacked. This means that all moral interests implied and conserved in the existence of a state must be surrendered rather than put a criminal to death. The only conclusion is that the state is morally bound to preserve itself and fulfil its duty in the world, and that another country has the right and the obligation to aid the invaded country and to punish the invader for his crime against international rights.

Dr. Mackenzie argues with great skill and force in support of the propositions that "while sacrifice is essential to the life and growth, and is an inherent duty of the Church, it is fatal to the State. While the use of force is essential to the functions of the State, necessary to the healthful and beneficent discharge of its duty, it is fatal to the Church. Force and sacrifice are both methods of God."

The German conception of the state is shown to be the source of its wicked assault upon the rights of other nations.

The author's discussion of the Christian church as a divine institution leads up to a specific question: "What is the relation of the church to the State when the State engages in war?" He begins with the attitude of Jesus to the state. He left His disciples in their relations to business and government and society. He accepted as disciples men who remained in the service of the Roman state and served in its army. He commanded the discharge of obligations to Caesar and to God.

There is a fine exposure of the fallacy of reasoning from certain sayings in the Sermon on the Mount to the pacifist conclusions. The sayings, "Thou shalt not kill," "Resist not him that is evil," "Love your enemies," cannot in the light of the whole teaching of that Sermon and other teachings be construed to forbid all killing, all use of force, all war. The purpose of Jesus in the whole Sermon and the principles which here and elsewhere He teaches must determine our conception of His meaning in these sayings. Dr. Mackenzie shows that if His command, "Judge not," were taken in the same baldly literal and unrelated way, it would end the training of children, the condemnation of wrongdoing, the existence of courts of law, the execution of many plain orders of the New Testament. Paul's

teaching and example support and confirm the view of the teaching of Jesus.

The church, as Dr. Mackenzie shows, has influenced the state, lifted its ideals and purified its spirit, caused the better attitude toward unjust and needless wars, and defined to states and individuals the conditions under which they can enter into war with good conscience. The church cannot hold and teach a doctrine of love that does not allow "discrimination or action concerning wrongdoing," that does not put a citizen "under obligation to support the State actively in its exercise of justice upon all criminals, including an invading army." For this would be "to condone sin," "to establish crime and spread moral disorder."

This line of argument is summed up in the conclusions that "the most obvious duty of the Christian man is so to live * * * that the sins from which all crime and the gravest crime of all, namely an aggressive and a robber war, arise, shall be rebuked," and "the second, and equally obvious duty of the Christian citizen is that he shall stand by the state * * * and share in its divinely ordained task of maintaining the basic moral order on which the structure of civilized life is erected." "The work of the soldier in the only kind of war which a Christian can defend, namely a defensive war, is simply an extension of the work of the judge, the policeman, and the executors of justice." "It is a case of completely broken logic therefore, when one fails to see the essential identity at this point of the functions of the courts and of the Army; and of the obligation which they impose upon a loyal citizen" (pp. 112-114). These positions of Dr. Mackenzie are in our judgment unassailable.

Space forbids even a summary of Ethical Values in the World War, and of Ethical Gains in the War, set forth so sharply and finely by the author in his closing chapters. His indictment and conviction of Germany and his exposition of the real aims and spirit of the Allies are very clear and strong. And his final passage on the Victory of the Sermon on the Mount in this war becomes more luminous and convincing as we now celebrate the triumph of right over might. The President of Hartford Seminary Foundation deserves the applause of the pupils to whom he dedicates the book and the gratitude of his readers for this discriminating and dispassionate argument, dispassionate in its method yet passionate in its conviction of right and its loyal devotion to truth.

WILLIAM HOGE MARQUESS.

PEDAGOGY FOR MINISTERS³

THIS treatise, while dealing with pedagogy and pedagogical terms, is predominantly a book in homiletics, and in a very attractive and skilful way unites preaching and pedagogy.

The chapter on The Pastor an Educator sets forth succinctly the Biblical view of teaching and magnifies its function. Numerous references make the treatment scholarly and convincing. The author says: "Teaching is the nearest to miracle-working of anything we can do. To give a man a clear idea of a great truth is to put something into his mind that will remake the whole man." "The principles are the same in pulpit pedagogy as those underlying all school work; but the circumstances make the application of them more complex. * * * All the various departments of the pastor's activity require the guidance of this teaching purpose." The pastor must both create to some extent the appetite and then furnish the food. The restraining and compelling influence of a teacher's nearness to each scholar in the class the preacher lacks, but in order to gain and hold attention, the preacher, like the teacher, must have many avenues of interest.

Under Words as Symbols the writer insists that the "first requirement" is that the preacher have a clear idea; then he must find symbols that convey the idea he wishes to put into the minds of his hearers. The preacher should enrich and correct the language of his hearers, and should learn the language of the people to whom he speaks. "I do not forget that ministers have a duty to promote Culture. But it is subordinate to the duty of being understood. It is not necessary nor desirable to be coarse or uncouth. In my judgment the modern apostle of slang does not gain as much in making himself understood as he loses by the destruction of proper reverence. * * * The packages in which fine goods are sent us enhance their beauty. The way a dinner is served gives flavor to food."

The latter half of the book deals more with controlling ideas in preaching rather than in teaching, and from the standpoint of pure pedagogy does not appeal as does the first part. In his chapter on Ideals our author shows that the ideal is the

³Pedagogy for Ministers, by Alvah Sabin Hobart. New York, Chicago, Toronto, 1917. Pp. 184.

mainspring of life, that men go with the deepest current of their desires, and that these same desires establish their ideals. He shows the strong tendency of youth toward "individuation."

As a teacher must study the art of getting the pupils to act, so in preaching "self activity is a '*sine qua non*.' " "Many an evangelistic sermon has been successful in creating a readiness to accept the Savior, but the custom of the church does not provide for any action at the time, and so the man goes home and the impression cools off. He has heated the iron to workable heat and then plunged it into cold water and it is hardened. It will pay well to have some always-at-hand method of getting the will at work every Sunday, to secure action on the part of serious-minded people which will commit them to the Christian life."

It is questionable whether all writers will agree with the author in his treatment of the Bible in public worship. On page 166 he uses this expression: "Without wishing to impeach in the least the 'reputation' of the Bible, I think there is no reason to suppose that it was intended for our use in public worship. Men of to-day are as well able to express their own prayers and praises as they are to select phrases from the Bible and make them into a sort of mosaic that has for its recommendation the fact that its material is all taken from the verses of ancient writings as the huts of natives are built from the stones of ancient Rome. There is, so far as I know, no evidence that Jehovah or Jesus is particular to be addressed in the English language of 1611."

The volume closes with two very brief essays on the Management of the Church and Evangelistic Pedagogy. The book is a collection of essays in which are found many statements of important facts and principles that are valuable alike in teaching and in preaching. It will be suggestive and helpful to many preachers who have had little or no professional training in pedagogy, and it has many valuable suggestions for teachers who must do expository and argumentative teaching with formal audiences and classes. In neither line of work can the discussions be considered complete. It is rather for the elementary worker.

JOHN ANDERSON WOOD.